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A

TREATISE

Concerning

HEAVEN and HELL,

Containing

A RELATION of many WONDERFUL THINGS THEREIN, as heard and ſeen by the AUTHOR,

The HONOURABLE

EMANUEL SWEDENBORG,

Of the SENATORIAL ORDER of NOBLES in the Kingdom of SWEDEN.

Now Firſt Tranſlated from the ORIGINAL LATIN.

——This is a rebellious people——which ſay to the Seers, See not. Iſai. xxx. 9, 10.

Where there is no Viſion, the people periſh. Prov. xxix. 18.

I have multiplied Viſions, and uſed Similitudes, by the miniſtry of the Prophets. Hoſ. xii. 10.

For the inviſible things of Him from the creation of the world are clearly ſeen, being underſtood by the things that are made. Rom. i. 20.

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THE

PREFACE

TO THE

FOLLOWING TRANSLATION.

BESIDES the more general proviſions made by the Father of Lights for the inſtruction of his church and people in divine things, under the publick diſpenſations of the Law and the Goſpel, He has alſo been graciouſly pleaſed, at ſundry times and in divers manners, as occaſions and the needs of the church might require it, to make extraordinary diſcoveries and revelations to particular perſons, either for more private or publick uſe, and to anſwer various ends of his wiſdom and goodneſs: and indeed, were it ſo that all things proceeded according to one invariable rule of government in his adminiſtrations, in grace, in providence, and alſo in the natural world, without his interpoſing any particular acts of his divine authority and power, God's government of the world would be leſs attended to and believed in, his cognizance of human affairs be queſtioned by many, and ſuch a ſettled ſameneſs in the courſe of things be conſtrued into a blind fatality. Nor is it eaſily to be conceived by us, how one unchangeable mode of proceedings could be adapted to the preſent condition of mankind, as free agents, under their continual fluctuations and deviations from the rule of obedience, their backſlidings, rebellions and apoſtacy; and accordingly we read how the Lord varied his particular dealings with the Iſraelites,

according to their ſtates and circumſtances reſpectively, for direction, for warning, for corrections, &c. by viſions, by voices, by ſigns and wonders, and by the miſſion of angels, to reclaim and convert them: and this is ſo far from arguing any variableneſs in God, that it evidences his unchangeableneſs in mercy and goodneſs, by accommodating his dealings and diſpenſations to the needs and requirements of his poor frail creatures, agreeably to that his declaration; "I am the Lord, I change not, "therefore ye ſons of Jacob are not conſumed." Mal. iii. 6.

How things went with the Antediluvians in regard to divine manifeſtations, the ſacred records give us but little intelligence; but thus much we may collect from them, that in the line of Seth, as contradiſtinguiſhed from that of Cain, there was a church of devout worſhippers then on earth, in which Enoch was highly favoured of God, and a man of renown, whoſe prophetick writings continued in the church down to the times of the apoſtles, as appears from the Epiſtle of Jude. In this line of Seth (from what is mentioned of Enoch and Noah) we may conclude, that the church of God, before the general apoſtacy brought on the flood, was inſtructed and conducted by particular revelation from heaven; and that an intercourſe between angels and the holy men of thoſe early days (called the Sons of God) was no unfrequent thing.

On the call of Abraham heaven was again opened to man in the way of divine communications externally, and he was taught of God the things that be of God, by the miniſtry of angels; ſo that what we now call extraordinary diſpenſations were then the ordinary way of conveying divine knowledge (1): and from theſe more immediate diſcoveries of himſelf to the patriarchs we apprehend it was, that God ſtiled himſelf the God of Abraham, the God of Iſaac, and the God of Jacob.

Nor was the delivery of the law, as a ſtated directory to the Iſraelites for duty and worſhip, intended to ſuperſede particular revelations from heaven, or communications with angels; nay, the promiſe of an angel to "go before them in the way" was

(1) See *Bromley on extraordinary Diſpenſations*, at the end of his *Way to the Sabbath of Reſt*. A book which I much recommend to the reader.

imme-

immediately annexed to it (2); and the prophetick diſpenſation under the law appears as a ſupplement of ſuperior excellency to the law itſelf, by expounding and illuſtrating the typical parts of it, in reference to that miniſtration of righteouſneſs by Jeſus Chriſt, which ſhould far exceed it in glory. Thus the law and the prophets made together, as it were, but one diſpenſation; and all ſerious Jews looked upon divine manifeſtations, by prophecy and viſion, as ſuch ſtanding tokens of God's favour towards them, that any occaſional ceſſation of them was conſidered as a mark of the divine diſpleaſure: thus the Pſalmiſt; "We ſee not our tokens, there is not one prophet more (3):" and hence it was that the ſeers or true viſionaries were held in ſuch honour by the godly of that church. Thus, "The word "of the Lord was precious in thoſe days; there was no open "viſion (4):" "her prophets find no viſion from the Lord (5)." And it is obſervable, that from the time of Malachi to a little before the advent of Chriſt, during which period prophecy and viſion ceaſed in the Jewiſh church (at leaſt in perſons of a publick character) was the moſt horrid degeneracy of that people from all things ſacred and moral; inteſtine diviſions, bribery, and libertiniſm diffuſed their poiſon through church and ſtate; the very temple was often polluted with the blood of hoſtile factions; and the high prieſthood bought and ſold, nay, the nomination to it ſubmitted to heathen princes, who conferred the ſame on the higheſt bidder: thus fulfilling the truth of Solomon's words (6): "Where there is no viſion, the people "periſh;" meaning thereby, that where there is a ceſſation of all divine communications, the ſenſe of religion decays, and all things tend to ruin.

When the time was fully come, as foretold by the prophets, for the Sun of Righteouſneſs to ariſe with healing in his wings; for God to manifeſt himſelf in the fleſh to deſtroy the works of the Devil, and to ſupply what was lacking in all preceding diſpenſations; then the heavens were again opened, and cœleſtial communications renewed with men; an angel foretold the birth

(2) Exod. iii. 20. (3) Pſal. lxxiv. 10. (4) 1 Sam. iii. 1.
(5) Iſai. iii. 2. (6) Prov. xxix. 18.

of

of him, who ſhould be the harbinger to this Prince of Peace; the ſame heavenly meſſenger was ſent to the highly favoured Virgin with a ſalutation on her miraculous conception of him; and a hoſt of angels proclaimed the joyful news of his gracious advent; angels miniſtered unto him during his abode on earth, and announced his reſurrection from the dead. But when all was finiſhed relating to our adorable Redeemer's miniſtry, ſufferings, and life in the fleſh, and that the diſpenſation of the Holy Ghoſt took place according to this promiſe, were all extraordinary diſpenſations then to ceaſe? By no means; for this very publick ſolemnity on the day of Pentecoſt was attended with a gracious promiſe of their continuance in the church to future generations, as declared to all preſent by Peter, who, on quoting the prophecy of Joel (7) concerning the ſame vouchſafements, applies them to the times of the Goſpel diſpenſation; "For "the promiſe is to you and to your children, and to them that "are afar off (8)." And they certainly continued with the apoſtles, as more particularly appears from the viſions of angels by Peter, Paul, Philip, and John the Divine, plainly evincing, that they were not ſuperſeded by the giving of the Holy Ghoſt.

Such as are no friends to the belief of extraordinary gifts and communications, have laboured all they could to confine them to the times of the apoſtles; but in ſo contradicting the current teſtimony of the church hiſtory, they ſhew much prejudice, and little modeſty. The apoſtolical fathers, Barnabas, Clement, and Hermas (whoſe writings were reverenced as of canonical authority for four hundred years, and were read, together with the other Canonical Scriptures, in many of the churches) confirm the truth of prophecy, divine viſions, and miraculous gifts continuing in the church after the apoſtolical age, both by their teſtimony and experience; and to paſs over many other venerable names (among whom Tertullian and Origen are witneſſes of eminence to the ſame truth afterwards) Euſebius, Cyprian and Lactantius, ſtill lower down, declare, that extraordinary divine manifeſtations were not uncommon in their days: Cyprian is very expreſs on this ſubject, praiſing God on that behalf, with

(7) Joel ii. 28, 29. (8) Acts ii. 39.

reſpect

reſpect to himſelf, to divers of the clergy, and many of the people, uſing theſe words: "The diſcipline of God over us "never ceaſes by night and by day to correct and reprove; for "not only by viſions of the night, but alſo by day, even the "innocent age of children among us is filled with the Holy "Spirit, and they ſee, and hear, and ſpeak in ecſtacy ſuch "things as the Lord vouchſafes to admoniſh and inſtruct us "by (9):" and it was the ſettled belief of the early fathers of the church, that theſe divine communications, for direction, edification, and comfort, would never wholly ceaſe therein.

That extraordinary gifts became more rare in the church about the middle of the third century is allowed by Cyprian himſelf, and ſuch other both cotemporary and ſubſequent writers, as at the ſame time teſtified to the reality of them; and they account for it from the encouragement given to the pernicious doctrines of Epicurus, and other materialiſts at that time, which diſpoſed many to turn every thing ſupernatural and ſpiritual into mockery and contempt. In the next century, when the profeſſion of Chriſtianity became eſtabliſhed by Conſtantine as the religion of the empire, and millions adopted it from its being the religion of the court, the faſhion of the times, or the road to temporal emoluments, then Chriſtianity appeared indeed more gorgeous in her apparel, but became leſs glorious within; was more ſplendid in form, but leſs vigorous in power; and ſo what the church gained in ſuperficies, ſhe loſt in depth. She ſuffered her faith to be corrupted by the impure mixtures of heatheniſh philoſophy, whilſt the honours, riches, and pleaſures of the world inſinuated themſelves into her affections, ſtole away her graces, and ſo robbed her of her beſt treaſure, inſomuch that many have made it a doubt, whether in the times here ſpoken of, Paganiſm was more chriſtianized, or Chriſtianity more paganized.

In this condition of things, no wonder that we hear ſo little of divine viſions and extraordinary ſpiritual gifts in thoſe days: for however outward men are apt to glory in the pompous appearance of a viſible church, yet the true ſpiritual church may

(9) Epiſt. 16.

be conſidered at that time, and indeed ever ſince, as in her wilderneſs ſtate, withdrawn from the multitude to keep herſelf unſpotted from the world, and to preſerve a holy intercourſe with her Beloved, in a life and converſation becoming the Goſpel of Chriſt; nor were her heavenly vouchſafements leſs than before, but only leſs proper to be divulged, as leſs likely to be received, or to be received only with deriſion, as were the dreams of Joſeph by his brethren. We always mean to except under this diſtinction many excellent perſons mixed with carnal profeſſors in common life, yet walking in all good conſcience, fearing God, and working righteouſneſs. Nor is any thing here ſaid with a deſign to ſuggeſt, as though the eſtabliſhment of Chriſtianity in the Roman empire were without its great beneficial effects; for it was a means appointed by Providence for ſpreading the knowledge of the Truth over a great part of the known world, whereby great numbers under very defective and corrupt adminiſtrations of it were converted from the error of their ways, and by paſſing through the outward forms and ordinances to the inward power, became burning and ſhining lights in the church: beſides, Divine Truth is of a diffuſive nature, like the precious ointment upon the head of Aaron, that fell down to the ſkirts of his garments. Thus the Chriſtian religion, in the weakeſt adminiſtrations of it, was not without good influence on the nations that received it, by civilizing their manners, improving their ſyſtems of morality, repreſſing their enormous vices, and regulating their polity by more wholeſome laws and inſtitutes.

To trace the Chriſtian religion in the various revolutions of its progreſs, from its firſt civil eſtabliſhment down to the preſent times, would be the province of an hiſtorian; we ſhall therefore paſs over all the intervening periods of it, to conſider the ſubject before us in the way both of ſcriptural and rational enquiries in relation to ourſelves. And here it muſt be owned, that the belief of all extraordinary or ſupernatural diſpenſations is at a very low ebb with us, and that from ſeveral aſſignable cauſes, two or three of which ſhall here be noticed.

And firſt, from an undue exaltation of man's natural rational faculties and powers, as the ſufficient teſt of revealed Truths; and

and this groſs error has prevailed more among men of human learning for this paſt century, than perhaps ever before; to which it is owing, that almoſt every thing in religion has been run into queſtion and controverſy, and that a general diſbelief of all things ſupernatural has in a great meaſure baniſhed faith, and introduced Sadduciſm amongſt us, to the denying of all ſpiritual viſions and apparition of angels as things incredible.

Secondly, This doubting and unbelief in things of a ſpiritual nature has ſpread to a greater extent among all claſſes, from an exceſſive attachment to worldly intereſt, and the love of money in the trading nations of Chriſtendom, through the vaſt increaſe of commerce and navigation in the laſt two centuries; whereby the affections and purſuits of ſuch great numbers have been ſo engaged on the ſide of filthy lucre, as to turn an employment, in itſelf innocent and uſeful, into the occaſion of ſin. Hence a ſordid avarice, and making haſte to be rich by frauds, extortion, and injuſtice, which lays an invincible obſtacle in the way of faith; ſince we are told, that every one that would name the name of Chriſt, as his Saviour, muſt firſt depart from iniquity.

Another great hinderance to the belief of all communications with the world of ſpirits, is a life of pleaſure, which the apoſtle calls a ſtate of death (10), as it chains down the mind to the object of the ſenſes, and things of outward obſervation, and totally indiſpoſes it for the conſideration of things inward and ſpiritual: and this is not only the caſe of the voluptuous and libertine part of mankind, but of thoſe alſo, who, from an indulged levity and diſſipation of mind, abandon themſelves to vain paſtimes and amuſements, are carried away with every wind of faſhion and folly, or, like the Athenians, ſpend their time in nothing elſe, but either to tell or to hear ſome new thing. Should an apoſtle reveal any thing concerning heaven or hell to perſons thus indiſpoſed to receive his report, is it not to be expected that they would reply in deriſion, like the philoſophers or Athenians before mentioned, at the preaching of St. Paul? "What will this babbler ſay?" Nor can it be expected that the

(10) 1 Tim. v. 6.

contents

contents of the following volume ſhould meet with a more favourable reception from ſuch. All things relating to the other world, and the condition of departed ſouls, are of a moſt intereſting nature, and call for great ſerioufneſs and awful attention; and they that bring not with them minds ſo prepared for the conſideration of theſe ſubjects, however they may boaſt of their reaſon, they are not as yet qualified for judges in theſe matters. And this leads to an obſervation or two on the ſubject of reaſon.

There is nothing more talked of and pretended to than reaſon, and yet nothing in which people of every rank and age are leſs agreed in; that which generally paſſes for reaſon being of a vague, uncertain nature, varying according to the tempers, inclinations, and circumſtances of men. Thus it happens, that the reaſon of one of thirty years of age is ſeldom the reaſon of the ſame perſon at fifty; the reaſon of the majority is not the reaſon of the minority; nay, in every profeſſion, art, and ſcience, men reaſon differently, and often oppoſitely, except where reaſon has leaſt place, as in mathematicks, geometry, and arithmetick. And yet there is a right reaſon in all things, where men are qualified to find it out; but theſe are few, and we ſee by far the greater part perpetually wrangling, diſputing, and contradicting one another in relation to right and wrong in moſt things; and the main cauſe of it is the want of ſimplicity, and a right diſpoſition of the will and affections, which are abſolutely neceſſary, in order to a right judgment: but whilſt men dignify their paſſions, humours, and falſe intereſts with the venerable name of reaſon, it remains in them no other than the operations of their preſent ſtate of mind on the errors, prejudices, and wrong principles they have before imbibed, and which they are reſolved to maintain with the moſt words, and ſuch arguments as they are maſters of; and hence it is, that we have ſo many criticks, politicians, and divines, which are utter ſtrangers to the truth of the matters they take in hand.

But reaſon has alſo its ſpecifick differences and meaſures, according to the nature of the ſubject to be inveſtigated; thus ethicks, phyſicks, and metaphyſicks have each their reſpective principles, and conſequently a diſtinct kind of reaſon, and he that

that is a good proficient in the knowledge of one, may be very deficient in another. Thus every part of knowledge has its ſtandard, adequate and proper to itſelf; ſo natural things are known by natural reaſon, and ſpiritual things are diſcerned by a ſpiritual light; and this diſtinction is founded on the authority of Scripture, in which we are told, that "the natural man "receiveth not the things of the Spirit of God, for they are "fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned (11);" that is, the animal or ſouliſh [ψύχικος] man, with all his natural faculties and endowments, cannot of himſelf attain to the knowledge of ſpiritual things, they being too far above his reach, and therefore it muſt be given him from above, or he cannot have it: nay, ſo contrary are they to the propenſities and apprehenſions of his ſenſual fallen nature, that whilſt he preſumes on a fancied ſufficiency in himſelf to comprehend theſe things, the deeper he plunges himſelf into the darkneſs of human ignorance concerning them, and the more accounts them fooliſhneſs; and thus God is ſaid to make fooliſh the wiſdom of this world, by leaving ſuch to their wilful blindneſs, who chuſe darkneſs rather than light.

Nothing is here ſaid to depreciate the external rational knowledge, even in its loweſt ſphere, when joined with the fear of God in men of humble minds; for this alſo is the gift of God, and is not only helpful to us in all the purpoſes of this life, but in due place and ſubordination ſubſervient to the divine life; it is the abuſe of this knowledge only that falls under our cenſure, as when natural knowledge and human learning are employed to unſettle mens minds with reſpect to the things of the other world, and to rob them of the precious hopes of a glorious immortality through the redemption that is in Chriſt Jeſus. All ſuch kind of ſophiſtry, miſtaken for reaſon, is no better than vain deceit, and ſcience falſely ſo called, and all that exerciſe themſelves therein are diſturbers of the peace of mankind, as well as enemies to the church of God. Nor can we here forbear to paſs a reproof on all thoſe, who, whilſt they profeſs a

(11) 1 Cor. ii. 14.

reverence for the Goſpel Revelation, patronize at the ſame time the infidelity of the Sadducees, as touching angels and ſpirits, and all extraordinary diſpenſations: for to deny all communication with the ſpiritual world, whether by viſion, or any other means, naturally leads to atheiſm; and their pernicious reaſonings in this way have had dreadful effects upon the preſent times, by weakening the ſenſe of religion and conſcience in the lower claſſes of the people. The belief of an intercourſe with the other world, according to the truth of it, keeps alive and cheriſhes faith in the immortality of the ſoul in all ranks of people, and familiarizes the mind to its exiſtence ſeparate from the body; and it is not to be doubted, that ſuch gracious vouchſafements were granted to the Jews under the Law, and have been continued ſince to the church under the Goſpel, in aid and aſſiſtance to men's faith in the written traditions of both diſpenſations: ſuch being the goodneſs of the Lord in compaſſion to the weakneſs of our nature, and the dulneſs of our minds, which ſtand ſo much in need of freſh, awakening incitements to call off our attention from earthly to heavenly things. And therefore we cannot but lament, that any men of name in the church, though little deſerving of it on this account, have gone ſo far beyond this line, as to aſſert, that all extraordinary gifts and ſupernatural diſpenſations have totally ceaſed ſince the third century; but we have no authority for this but their own, and therefore do upon much better grounds aſſert, that extraordinary gifts and vouchſafements never did nor will ceaſe in the church, till that which is perfect ſhall come, that is, till ſuch extraordinary become ordinary diſpenſations, and angels ſhall converſe with men as familiarly as they did with Adam before the fall: and in the mean time we confidently rely upon the divine promiſe, that the ſame Lord, who "gave ſome apoſtles, and ſome pro-"phets, and ſome evangeliſts, and ſome paſtors and teachers, "for the perfecting of the ſaints for the work of the miniſtry, "for the edifying of the body of Chriſt," will fulfil the ſame promiſe, "till we all come in the unity of the faith, and of the "knowledge of the Son of God, unto a perfect man, unto the "meaſure of the ſtature of the fulneſs of Chriſt (12)."

(12) Eph. iv. 11, 12, 13.

But

But it may be ſaid here, that ſee-ers of viſions are not mentioned along with prophets, &c. in the foregoing quotation from the apoſtle; and therefore, as the firſt are principally referred to in this preface, it will be here appoſite to obſerve, that the name Prophet in Scripture is not confined to the gift of prediction or foretelling things to come, but ſignifies one to whom any divine manifeſtation was made for the uſe of others; and as this was generally by viſion, ſo we read that prophets in ancient times were uſually called Seers, that is, ſee-ers of viſions; thus in 1 Sam. ix. 9. "Before time in Iſrael, when a man went "to enquire of God, thus he ſpake, Come, and let us go to "the Seer; for he that is now called a Prophet, was before "time called a Seer." And afterwards, in the ſame chapter, Samuel calls himſelf a Seer. And in 2 Sam. xxiv. 11. we read, "that the word of the Lord came unto the prophet Gad, Da-"vid's Seer." Of ſuch honourable repute was the name Seer, or viſionary, in thoſe times. When therefore the apoſtle gives it in charge to the church, not to deſpiſe propheſyings, we have no warrant to exclude viſions from the general charge, eſpecially as we are well informed from eccleſiaſtical hiſtory, that the cuſtom of communicating to the church the viſions of holy perſons, particularly ſuch as were of authority in the miniſtry, continued down at leaſt to the days of Cyprian, the good biſhop of Carthage, who ſpeaks of manifeſtations by viſion throughout his Epiſtles, and alſo of his own; for he was a man of many viſions, and among others had one concerning his own martyrdom, and the particular manner of it, which happened accordingly.

St. Paul (Heb. xii. 22.) ſpeaking of the ſuperior excellence and bleſſedneſs of the New Covenant, ſays, "But ye are come "unto mount Sion, and unto the city of the living God, "the heavenly Jeruſalem, and to an innumerable company of "angels," &c. By which words, we cannot ſuppoſe him to mean leſs, than that by Chriſt, the mediator of this better covenant, a more free intercourſe with heaven, and a more intimate fellowſhip with ſaints and angels, is now opened for us, if we debar not ourſelves of this bleſſed privilege. What then hinders our converſing with angels now, as the patriarchs and

and prophets did of old? what but our own fault and unfitneſs for ſuch glorious company? Why do we not now ſee them deſcending and aſcending between heaven and earth, as Jacob did on the typical ladder? Why, but for our own unbelief, our ſottiſhneſs, our earthly-mindedneſs; from which deep ſleep, as to the things of God, if we were truly awakened, we ſhould ſee cauſe to own in the words of the ſame patriarch, when he awaked from the viſion of the night; "Surely the Lord is in "this place, and I knew it not (13)." Heaven is as near to the heavenly, as the ſoul is to the body; for we are not ſeparated from it by diſtance of place, but only by condition of ſtate: thus when Eliſha was ſurrounded in Dothan by the Syrians, his ſervant ſaw not the chariots and horſemen [the angelical hoſt] that ſurrounded his maſter for defence, as Eliſha did, till the Lord opened his eyes. Juſt ſo it is with us; unbelief and ſin keep us from ſeeing the things that are about us and near to us, and alſo from giving credit to the reports of thoſe who are in the experience of them.

The ſame apoſtle, who cautions againſt deſpiſing propheſyings, does alſo give us to underſtand, that angels were not to diſcontinue their viſits to men in future times of the church, as where exhorting us not to "be forgetful to entertain ſtrangers;" he adds, "for thereby ſome have entertained angels unawares (14)." Now there would be no encouragement nor argument in the latter part of the verſe, unleſs the ſame might happen to be the caſe with us alſo. But wherefore ſhould we doubt, that thoſe bleſſed friendly beings ſhould take delight in exerciſing their good will to men by many kind offices both viſible and inviſible, according to the good pleaſure of our common Lord, as by preſerving us in many dangers, protecting us againſt the aſſaults of evil men and evil ſpirits, and by counſelling, warning, and helping us by various ways and means we know not of? We ought not ſo to doubt of this, as we are apt to do, nor wonder at it; "For are they not all miniſtering ſpirits, ſent forth to "miniſter for them, who ſhall be heirs of ſalvation (15)?" We ſhould rather wonder that good men, when they walk out

Demons or Devils. Bad Spirits. The Angels or Good Spirits.

(13) Gen. xxviii. 16. (14) Heb. xiii. 2. (15) Heb. i. 14.

to

to meditate in the field, as Iſaac did (16), ſhould not often meet thoſe cœleſtial ſtrangers to join them in ſweet converſation on heavenly things, and be accompanied by them in their journies, as Tobias was. But whether manifeſted to us or not, ſure it is, that we are more indebted to them for their kind aſſiſtance and miniſtrations than is generally believed, as evidently appears to have been the ſenſe of our church, heretofore at leaſt, as thus expreſſed in her collect for St. Michael and all Angels. "O "everlaſting God, who haſt ordained and conſtituted the ſervice "of angels and men in a wonderful order, mercifully grant, "that as thy holy angels alway do thee ſervice in heaven, ſo "by thy appointment they may ſuccour and defend us on earth, "through Jeſus Chriſt our Lord."

As to the argument offered by thoſe, who maintain the total ceſſation of theſe and other extraordinary diſpenſations on the eſtabliſhment of the Chriſtian religion, or its protection by the civil powers; viz. that the extraordinary gifts of the Spirit, together with its ſettled eccleſiaſtical œconomy, are ſufficient for ſalvation, and the welfare of the church, and therefore what is more is needleſs, and not to be expected; for if men now will not believe Moſes and the prophets, Chriſt and his apoſtles, ſo neither would they be perſuaded, though one ſhould riſe from the dead. Be it anſwered, firſt, that the oppoſers of extraordinary diſpenſations do here take for granted the very point in queſtion, viz. that they are ceaſed, which it is impoſſible for them to prove; nay, we appeal for the reality of them to the authority of univerſal eccleſiaſtical hiſtory, as alſo to the records of every particular church and nation in Chriſtendom, not to inſiſt on the teſtimony given thereto in numberleſs books, tracts, and narratives, ſome or other of which have fallen in the way of every perſon of any reading and converſation: what credit is to be given to or withheld from them reſpectively, is another matter of enquiry; but that all ſhould be invention and forgery, requires a higher degree of credulity than is ſufficient for believing the greater part of them; and as to the reproachful epithets of monkiſh and legendary, ſo liberally beſtowed on well

(16) Gen. xxiv. 63.

atteſted narratives of this kind, by ſuch as reſolve to believe nothing but what they can ſee with their eyes, or touch with their hands, they are not to be regarded, where the grounds of credibility and evidence are the points in queſtion. Many of the Roman Catholick writers ſtand confeſſedly chargeable with an over credulity; and it is to be wiſhed, that many of the Proteſtant writers were leſs cenſurable than they are for incredulity; and the medium between both theſe extremes will be found the proper ground from whence to take the cleareſt view of theſe matters. Sure it is, that we are at this time very dangerouſly infected with doubting and unbelief, as to things ſupernatural; and that the general idea of reformation amongſt us means rather a departure from certain Popiſh errors and ſuperſtitions, than any advances in true faith and godlineſs.

Secondly, As to what is alleged for the ſufficiency of the ordinary means of grace under a legal eſtabliſhment of religion for faith and ſalvation, may we not aſk ſuch bold pronouncers, by what commiſſion they take upon them to determine concerning ſufficiency in this matter, and who gave authority to teach, that the Lord is become more ſparing of his benefits and gifts to his church than in former times, nay, than He has promiſed to be towards it; or do they ſuppoſe, that what is called an eſtabliſhment of religion by the civil powers, is equivalent to the extraordinary gifts beſtowed on the primitive Chriſtians? Wherefore ſhould they go about to limit the loving kindneſs of the Lord by their own ſcanty meaſure of ſufficiency, ſince it is his uſual way to give not only for mere neceſſity, but alſo for delectation; his gracious attribute, not only to be good, but abundant in goodneſs in all his works both of nature and grace, where men render not themſelves unqualified for the ſame: and He that giveth one talent, is as ready to beſtow ten talents on a due improvement of the former; for ſo He giveth grace for grace.

Thirdly, The inference they draw againſt the uſefulneſs of miraculous gifts, and other extraordinary diſpenſations, from thoſe words of Abraham, in the parable of Dives and Lazarus, "If they hear not Moſes and the Prophets, neither will they "be perſuaded, if one ſhould riſe from the dead," is not at all concluſive

conclusive in this case; as that saying appears to respect such only as have hardened themselves in unbelief, by departing from faith in the written Word, under the ordinary means of salvation; and not such as are weak in the faith, but not obdurate, as was the case with the disciples, who, though under our Lord's own teachings, yet, through the dulness of their apprehension, seemed to need some mighty work to make an impression on their feeble minds: and accordingly, when Jesus was on the way with them to raise Lazarus from the dead, He speaks of the ensuing miracle as useful for them among others, and takes satisfaction on their account, that He was not present with Lazarus in his sickness to heal him: "I am glad for your sakes, that I was not there, "to the intent that ye may believe (17);" that is, by seeing him raised from the dead. So then we are to make a wide distinction between an evil heart of unbelief, as where men, through an incorrigible attachment to sinful courses, or by taking pains to confirm themselves in infidelity, are proof against evidence sufficient for their conviction; and where they are in unbelief through present inattention, distraction of mind from worldly hinderances, dulness of apprehension, and the like causes, but without any wilful opposition to the truth. In these last cases extraordinary means have often salutary effects, by calling off the mind from its wandering, by alarming and converting the sinner from the error of his ways. History supplies us with numberless instances of this kind; and, among others, I see no cause to doubt what is recorded of Bruno, founder of the Carthusian order, viz. that he was converted on the following occasion. As he attended the corps of a certain ecclesiastick (who had been a followed preacher) to his grave, the deceased raised himself up from the funeral bier, and pronounced himself condemned by the just sentence of God; upon which he was interred without the solemnity of Christian burial, and the effect upon Bruno in particular was, that he became impressed with so piercing a sense of his own danger, that he retired from the world, and devoted himself, during the remainder of his life, to a religious retirement and vigorous discipline.

(17) John xi. 15.

From

From what has been obſerved on the foregoing ſubject, we ſhall conclude, that the ſame Lord, who in times paſt ſent his prophets, wiſe men, and ſeers, and gave extraordinary tokens and warnings to awaken a careleſs world to a ſenſe of its danger, has not wholly ceaſed in theſe laſt ages to manifeſt his power and goodneſs for the ſame end, in various inſtances, to cooperate as aſſiſting means with the more general and ſtated proviſions of his revealed will, for our incitement and benefit: and though ſome, through their unbelief and obduracy in ſin, refuſe to profit by any methods of his goodneſs, whether ordinary or extraordinary; yet many others may not be ſo far departed from the faith and fear of God, as to continue unreclaimable by his more particular and alarming viſitations. Thus we read, that many were converted on ſeeing the miracles which Jeſus did, whilſt the Scribes, Phariſees, and Rulers endeavoured to ſtifle their report, and remained wilful unbelievers to the end; and we well know what like oppoſition we have to expect from men of the ſame leaven to every thing that may here be advanced in favour of extraordinary manifeſtations: but were their names and number greater than they are, it would have no weight with us, being no ſtrangers to their little length and breadth, and their want of depth, and ready to meet them in the field of argument, as well as prepared to anſwer every objection they have to offer; wiſhing them at the ſame time more modeſty for their own ſakes, than to dictate to the church what is ſufficient, and what is needleſs to the purpoſes of ſalvation, without ſcriptural authority. In the general diviſion I am ſpeaking of, there is a claſs of modeſt well-meaning men, who are no further concerned in the matter before us, than to juſtify the ways of God to man, upon a ſuppoſition that all things are left to one ſettled ſcheme of things and means, as not ſeeing any thing beyond it, who are eſtabliſhed in the faith under the uſe of ordinary means, and have no invincible prejudice againſt the extraordinary, but only think them not granted in theſe ages of the church: and with ſuch I have no controverſy; but addreſs myſelf only to thoſe, who declare open war againſt all ſupernatural manifeſtations, whether they are in the profeſſion of Chriſtianity or not.

And

And here I muſt aſk all ſuch, to what purpoſe is this your oppoſition to the belief of any freſh diſcoveries of the other world? Is it not a ſubject of the higheſt importance to us to know, what and where we ſhall be to all eternity after a ſhort paſſage over this bridge of time? Are there not different degrees of evidence in theſe matters; and ſuppoſing that your conviction were at all times ſo full in relation thereto, as to exclude all ſhadow of doubting, yet are there not infinite particulars and circumſtances relating to the world of ſpirits, which may ſerve as an inexhauſtible fund of freſh diſcoveries, many of which may have been revealed to others, though not to us, and for us to receive from them? How comes it then, that you are ſo void of all reaſonable curioſity, as to prefer ignorance to information in theſe things, nay, to ſtudy objections to the belief of them? Were any prejudice allowable in this caſe, it ſhould rather be for, than againſt them, eſpecially where they have a tendency to promote faith, virtue, and godlineſs. If any knowledge is to be coveted, ſurely it is that of the laws, ways, and accommodations of that good country, which we hope to go to and live in for ever. Beſides, ſuch extraordinary manifeſtations are greatly conducive to the good of this world, by laying before us freſh motives and encouragements in our way through it, to ſtrive lawfully for the high prize that is ſet before us in a better, and by rouſing every power and faculty of the mind by freſh news from heaven. If we believe the Scriptures, we muſt allow of ſuch an intercourſe between heaven and earth in former times; and if it be leſs frequent now, it is owing to the infidelity and apoſtacy of the times, for God's goodneſs endureth the ſame for ever, and good ſpirits are equally deſirous of holding communication with men now, as formerly; but then there muſt be a ſuitableneſs for it on the part of the latter, ſomething of that innocence and ſimplicity of life, which in ancient times ſerved for the baſis of ſuch fellowſhip.

But neither are inſtances of extraordinary diſpenſations ſo very few now, as moſt are apt to imagine; for among the many eſtimable and excellent men and women in the Chriſtian church now that hold faſt ſound doctrine, walking in the fear of God, and in all good conſcience, there is a ſelect company of the inner

court worſhippers, to whom the Lord revealeth his ſecrets, and maketh known the hidden things of his kingdom. Some of theſe are favoured with ſecret communications for their own ſakes, or for the benefit only of ſome few others. They are generally perſons of a retired life, little known of their brethren, and ſometimes, like Joſeph, perſecuted by them; an inſtance of which kind has been well atteſted to me by a perſon of veracity, who knew the party, viz. a gentlewoman of fortune; who having declared at different times that ſhe converſed with angels, her relations applied to a late chancellor for a ſtatute of lunacy againſt her; and though ſhe was allowed upon examination to be reaſonable and of ſound mind in all other things, yet, upon her confeſſing this article of her charge, ſhe was ordered to a private madhouſe, and her fortune committed to the management of her relations. May it not be aſked here, if they, who can favour ſuch proſecutions, are not to be ſuſpected of thinking that the Seers of old were at times beſide themſelves? Can we be at a loſs then how to account for our hearing ſo ſeldom of ſuch extraordinary diſpenſations in theſe times of unbelief, when it is become ſo dangerous to own them, or at leaſt when the recital is likely to meet with nothing better than mockery and deriſion?

But whatever cautionary reſerves may be juſtifiable, nay, prudent, where the manifeſtation appears to reſpect only the party to whom it is made, or for private uſe to ſome few others, according as diſcretion may direct; yet, where it is evidently given for publick notoriety and uſe, as in the caſe of this author; more eſpecially if by expreſs command; here the perſon is to be conſidered as ſtanding in the prophetick character, and therefore is not to conſult with fleſh and blood in this matter, nor to regulate his meaſures by human prudence; but to deliver his meſſage boldly, and leave the event to God, leſt he ſuffer for his diſobedience, as Jonah did, and be obliged to deliver it at laſt. But it may be aſked here, if it be not reaſonable to expect that every ſuch meſſage from heaven ſhould have the atteſtation of a miracle to evince the truth of it; to which it might ſuffice to anſwer, in the words of Job (18), that "the Lord giveth not

(18) Job xxxiii. 13.

"an

" an account of his matters." This however is certain, that wherever He ſends a meſſage, He alſo gives power ſufficient with it to convince, or to condemn the rejection of it. Our Lord, in the days of his fleſh, wrought miracles, ſometimes to convince the underſtanding, ſometimes to take away all excuſe from the hardened and impenitent, and ſometimes He refrained from doing them, to prevent the greater condemnation of unbelievers; thus He is ſaid not to have done many mighty works in Galilee, becauſe of their unbelief.

But the foregoing query may be further urged into an objection of ſuch apparent ſtrength, as may be thought deſerving of a more particular anſwer. Thus it may be aſked, If any particular revelation for publick uſe and benefit, either in the way of inſtruction, direction, or warning, reſts only on the credit and authority of the revealer, are we not liable to much deception in the matter; and though the meſſenger may be a true one, yet might not our receiving him as ſuch give encouragement to pretenders and impoſtors to aſſume the like character in order to deceive, and to come with, " Thus ſaith the Lord," in their mouths, when the Lord hath not ſpoken it? In this caſe, what rule have we to go by, and how ſhall we tread firm on ſuch ſlippery ground? To this it is replied, that as in old times there were falſe as well as true Prophets and Seers, ſo nothing hinders but there may be like counterfeits now o'days; for in this mixed world of good and evil, where men ſtand in their liberty of ſpeaking and acting, no infallible proviſion againſt hypocriſy and impoſture can take effect, but the enemy will ſow his tares in the ſame field where the good huſbandman has ſowed his wheat, and Satan will at all times transform himſelf into an angel of light. Every thing has its contrary here, where good and evil are ſet one againſt the other; but then help and means are provided for our direction and ſafety; if offences are many, ſo alſo are our defences; if errors are manifold, there are diverſities of gifts to detect and refute them; and if the Father of lies and his emiſſaries are buſy to deceive us, the good Spirit of God is ever ready to lead us into all Truth: ſo that we have not only light in the Scriptures, but through ſupplication and prayer may alſo have Light within us from above for the

the diſcerning of ſpirits, and for our ſecurity againſt all the powers of darkneſs. We are not therefore to reject truth and error indiſcriminately in whatever forms they may appear, becauſe the latter may wear a like garb with the former; but try the ſpirits, and hold faſt to that which is good, herein imitating the fiſhers mentioned in the Goſpel (repreſentative of the wiſe in Chriſt's kingdom) who, "when they had filled their net "with fiſh of every kind, gathered the good into veſſels, and "caſt the bad away (19):" nay, the moſt illiterate Chriſtian walking humbly in the fear of God, and working righteouſneſs according to his beſt knowledge, never was nor will be ſuffered to fall into any fatal deluſion: ſimplicity and uprightneſs of heart place him under the protection of the Almighty, and he is in the eſſence of truth, though without the formal ideas of it; for "all the paths of the Lord are mercy and truth to ſuch "as keep his covenant and his teſtimonies (20);" miſtake he may, but cannot dangerouſly err, for his very errors are innocent, and love ſanctifies all he thinks, ſays, and does. Thus the pure in heart ſee God in all things, and from all things reap benefit without hazard of loſs; whilſt the perverſe and ungodly "change even the truth of God into a lie (21), by turning that which was deſigned for their good into the occaſion of their ſin. But to reſume the ſubject: If it were allowed to be a juſtifiable cauſe for the rejecting every extraordinary diſpenſation that comes ſupported by credible evidence, becauſe ſome may falſely pretend to the ſame, the objection would be of equal force on the ſide of numbers againſt liſtening to their eſtabliſhed paſtors and teachers, becauſe ſome among them are ignorant, ſome unſound in doctrine, and ſome handle the word of God deceitfully; and though this muſt be allowed to be a pitiable caſe where it happens, yet the ſalvation of the conſcientious worſhipper does by no means lie upon any ſuch hazard, for ordinary and extraordinary means are all one with the Lord, and rather than any ſincerely pious and ſeeking ſoul ſhould periſh for lack of knowledge, He would ſend, if need were, an angel from heaven to be its teacher; but all ſuch have an unerring guide, even the

(19) Matt. xiii. 48. (20) Pſal. xxv. 10. (21) Rom. i. 25.

good

good Spirit of God, and " them that are meek ſhall He guide in " judgment, and ſuch as are gentle, them ſhall He learn his " way (22)."

Laſtly, It is to be obſerved under this article, that all who profeſſedly oppoſe every kind of communication with the world of ſpirits, do not only deny the authority of the ſacred records, but alſo ſet aſide that evidence which is given to the truth of this matter, by the concurrent teſtimony of every age and nation; ſo that matter of fact is againſt them, and proves all their pretenſions to reaſon and philoſophy to be vain, whilſt they go about to invalidate all authority, except that of their own ſenſes, and I may add, even to render that doubtful likewiſe; nay, I have heard one of this ſceptical claſs declare, that he would not believe the teſtimony of his own ſenſes in ſuch a caſe. It is well known, that the Heathens believed themſelves to be under the care of their gods through the miniſtry of genii or tutelary ſpirits, and held the exiſtence both of good demons, and of evil or caco-demons; for dark as their diſpenſation was, they had ſhadows of truth among them ſufficient to keep alive their belief of the ſoul's immortality, and they have tranſmitted down to us in their hiſtories many inſtances of ſupernatural viſions and apparitions, and of warnings by dreams; ſo that many of our modern unbelievers have leſs of faith in things of the other world than the very Gentiles, ſeveral of whom have declared themſelves indebted to good and viſible agents for the wiſdom of their laws, for many valuable diſcoveries in phyſick, for warnings, predictions, and extraordinary deliverances (23). To give only one ſaying of Cicero, among many, to the ſame purpoſe: " I know not," ſays he, " any one nation, polite, or " barbarous, which does not hold, that ſome perſons have the " gift of foretelling future events (24)."

But I chiefly confine myſelf here to cœleſtial viſions, anſwerable to the following work, and which are by no means to be conſidered on the level with apparitions, whether of ghoſts departed, or of ſpirits of any other order, theſe laſt being of a far inferior kind to the firſt; and yet it will not be going far

(22) Pſal. xxv. 8. (23) Cicero de Divinatione. (24) Ibid. Lib. 1.

out of my way to ſpeak a few words of the latter. There is a climax in God's works of nature, or a ſcale aſcending from the loweſt to the higheſt of them, till they terminate in the great adorable Original, who is the Alpha and Omega of the univerſe. From theſe gradations, diſcovered or diſcoverable in the natural world, we may from analogy (which is our beſt rule here to go by) conclude, that the like progreſſion takes place in the ſpiritual worlds, and that there is not that wide chaſm between one and the other that is generally ſuppoſed, but that the moſt refined part of the material meets the groſſeſt part of the immaterial ſyſtem of beings, viſible thus ending where inviſible begins; and conſequently, that there are ſpirits very near us, though not diſcernible by us, except when according to certain unknown laws of their exiſtence, or the particular will of the Lord, they become manifeſted to us, either viſibly or audibly; and highly credible it is, that all nature is peopled with them in its ſeveral regions of the air and earth, and its ſubterraneous dwellings, according to their different claſſes, ſubordinations, and allotments. Milton finely expreſſes himſelf on this ſubject as follows:

" ———Think not, though men were none,
" That heaven would want ſpectators, God want praiſe:
" Millions of ſpiritual creatures walk the earth
" Unſeen, both when we wake, and when we ſleep," &c.

Now to argue againſt their exiſtence from their being inconſpicuous, is an abſurd concluſion for men who pretend to philoſophy, eſpecially when all know what a new world of animalcula, inviſible before, has been diſcovered to us by the improved microſcope: and who will ſay, that the natural eye of man is incapable of ſuch further aſſiſtance, as may enable us to diſcern the ſubtle vehicles of certain ſpirits, whether conſiſting of air or ether; certain it is, that either by condenſation, or ſome other way, they can make themſelves viſible, and converſe with us, as man with man; and ſo innumerable are the inſtances hereof, as alſo of their diſcoveries, warnings, predictions, &c. that I may venture to affirm, with an appeal to the publick for the

the truth of it, that there are few ancient families in any county of Great Britain, that are not poſſeſſed of records or traditions of the ſame in their own houſes, however the prevailing Saducism of theſe times may have ſunk the credit of them, as well as in a great meaſure cut off communications of this kind.

Theſe ſpirits are of both ſorts, like men on earth, good and bad; as to the latter, they are the agents of Satan, to promote the intereſts of his kingdom, and, like their chief, "go to and "fro in the earth, walking up and down in it (25)," ſeeking whom they may deceive and deſtroy. Theſe are enemies to good men, and the willing aſſociates of men of evil diſpoſitions, over whom they have great power through the conſent of their will, but none otherwiſe, practiſing upon their minds and underſtanding "with all deceivableneſs of unrighteouſneſs in them that "periſh, becauſe they received not the love of the truth, that "they might be ſaved (26)." This power of enticing, prompting, and inſtigating ſuch as become their willing captives to all kinds of evil; and the heinous ſin of the latter, in freely ſurrendering themſelves into their hands to be practiſed upon, ſtands confeſſed even in the form of proceeding in our courts of judicature in the caſe of atrocious delinquents, it being part in the charge of indictment, that they did ſuch and ſuch things at the inſtigation of the Devil, inferring it as the aggravation of their crime, that they could chuſe the ſervice of ſo bad a maſter.

To continue inſenſible of our danger from evil ſpirits, whether from ignorance, inattention, or the diſbelief of them, is one of the ſoreſt evils that can befall us, and is in the church at this day a miſery to be lamented with tears of blood, as it leads to a fatal careleſneſs, expoſes us to their ſubtle devices, and gives them an advantage over us every way. Nor are they an enemy lightly to be accounted of, being watchful, diligent, and full of ſtratagems for our ruin; and they have moreover a hold on the corrupt part of our nature, and well know how to uſe it, being furniſhed with traps of all ſorts to catch the unwary, and with baits adapted to every vicious appetite and inclination; having a great part of the honours and riches of this

(25) Job i. 7. (26) 2 Theſſ. ii. 10.

world

world at their diſpoſal, through the power and influence of thoſe that are ſubject to them: and therefore it behoves us to be well furniſhed for this part of our ſpiritual warfare, and to put on the whole armour of God, ſeeing thoſe we have to do with are not to be ſubdued with carnal weapons; for here, as the apoſtle tells us, "we wreſtle againſt principalities, againſt "powers, againſt the rulers of the darkneſs of this world, "againſt ſpiritual wickedneſs in high places (27)." But we come now to ſpeak of better ſpirits, and more to ſatisfaction.

If there be legions of ſpirits about and near us to deceive, tempt, and annoy us, can we doubt of there being as many appointed to ſerve, help, and defend us, according to their ſeveral claſſes and offices in this our world? The concluſion is natural from parity of reaſon, and the law of oppoſites, according to which the Great Governor of the world has contraſted evil with a counterbalance of good; conſequently, ſuch beneficent beings there doubtleſs always have been, and are, in readineſs to ſuccour the fallen human race by their friendly miniſtrations, and to fill up the diſtance in the ſcale of created beings between men and angels. The darkneſs of the Heathen world moſt certainly did not ſeparate them from the care of that good God, who is loving to every man, and whoſe mercy is over all his works; and though their condition might not admit of communion with angels, but in rare inſtances, yet the good offices of theſe kindly affectioned miniſters in their reſpective provinces, might, in a ſort, be angelical to them anſwerably to their diſpenſation, and ſerve as the loweſt ſtep in Jacob's ladder for their communication with the heavenly world: and by what is handed down to us by authors of credit concerning communications of this kind to eminent perſons in the ancient Heathen world, as Socrates and others, whether by checks and warnings, impulſes, dreams, voices or viſions, we are not at liberty to doubt of an intercourſe between good ſpirits, and the well diſpoſed Heathens of all ranks, as a diſpenſation not ſo unfrequent as many ſuppoſe; ſeeing that the inſtances of this kind amongſt ourſelves, that come to publick knowledge, bear no proportion

(27) Eph. vi. 12.

in

in number to thoſe that are concealed from us. This, however, we are aſſured of upon the beſt authority, that " many ſhall " come from the eaſt and from the weſt" [in the Gentile world] " and ſit down with Abraham, Iſaac, and Jacob, in the kingdom " of heaven; and that many of the children of the kingdom" [profeſſors of the truth] " ſhall be caſt out (28)."

Though we now ſtand in a far higher diſpenſation than the Heathens, and are called to an innumerable company of angels, and to the fellowſhip of the Holy Ghoſt, yet we are not therefore to ſuppoſe, that all intercourſe with good ſpirits of an inferior order is now ceaſed amongſt us; as many, who have not yet attained to the glorious privileges of the Goſpel, and the immediate guardianſhip of angels, may nevertheleſs ſtand indebted, under God, to the miniſtry of ſuch good ſpirits for many important ſervices, both in their ſpiritual and temporal affairs; nay, they may be to all of us in the natural world what the good angels are in that which is purely ſpiritual, and by their great knowledge in the laws and powers of this mundane ſyſtem, and by various impreſſions on our animal ſpirits and faculties, may contribute much to our relief, comfort, and preſervation in many difficulties, diſtreſſes, and dangers; and perhaps few that take a ſerious review of the moſt remarkable occurrences of their paſt lives, will not be led to aſcribe much of aſſiſtance to the inſtrumentality of ſuch inviſible friends; nay, who can ſay, that they are not conſtituted ſubordinate agents on various occaſions in conducting the ſcheme both of general and particular providences? There is nothing in this ſuppoſition that offers violence to reaſon or religion; and ſure it is, that we have abundant credible teſtimonies to wonderful diſcoveries made by them of a very intereſting nature both to individuals, and alſo to ſociety, as of concealed writings and treaſure, of murders, conſpiracies, and other matters leading to the adminiſtration of juſtice both diſtributive and punitive (29), as is well known of all converſant with men and books; ſo that to give the lie to all ſuch relations as credited by the learned, the wiſe,

(28) Matt. viii. 11, 12.

(29) See, in particular, Miſcellanies, by J. Aubrey, Eſq. F. R. S.

the good of all classes, must appear nothing less than impudence joined with infidelity.

It has been made a common objection to the credibility of many apparitions, that they have been either silent, or not delivered any thing worthy of such extraordinary visits; and, consequently, that such visions were no other than the effect of imagination and fancy, as not answering to any use or purpose. To which be it answered, that the use of such visits may be very important, though nothing should pass in the way of conversation between the parties during the interview; as first, by convincing the spectator of the reality of such beings as spirits, and so removing doubts concerning a future state, as by preparing him for the return of such visits to further purpose. Secondly, by affecting the conscience with a tender sense of duty, or with remorse for past offences, and impressing the mind with awful thoughts of its own existence in a separate state. Thirdly, by giving us to know, that we are the objects of regard to beings in the other world, and visible to them when we think not of it, which may serve as a means to restrain us from indecent and offensive liberties in our most retired hours, when the more weighty consideration of the Divine Omnipresence may not be attended to, and so lose its proper effect upon us.

But here we are called off from answering more objections on this subject, to observe, that this laboured opposition to the belief of all intercourse betwixt us and the other world, too often proceeds both from a practical and a speculative kind of atheism, and consequently the disbelief of a future state. Hence proceeds that countenance given to some late writers in favour of infidelity, as also that dreadful apostacy amongst so many in these last days, of exalting I know not what natural religion, in order to lessen the authority of Divine Revelation; whereas it may truly be affirmed, that all such resistance to or departure from the faith under the light of the Gospel, however it may be covered, or coloured with the name of natural religion, is nothing better than atheism. O wretched men, here spoken of, what are you doing? What but the greatest possible injury to your own souls? What but robbing yourselves of every comfort that reason and religion can supply to make this life a blessing?

And

And all for the miſerable, mad hope, that when you die, you ſhall be of no more account than a dead dog in a ditch. If there be any folly, it is yours; if any inſanity in the world, you are poſſeſſed of it: for if there be a God, you make Him your enemy through your unbelief; if a heaven, what lot have you to hope for in ſuch inheritance? If a hell, how will you eſcape it? And here alſo let it be aſked, what is your character and eſtimation in ſociety, if true members of ſociety you can be called, who have no pledge to give of your obedience and fidelity to government, as acknowledging no ſanctity in an oath, which is inſeparably connected with the belief of a future ſtate? Thus void of faith, void of conſcience, void of honour (for what is honour without conſcience) what have you left for a ſupport to the ſlendereſt virtue, what have you to engage the ſmalleſt confidence from man? Can any firm bond of compact or friendſhip find place in that heart, which has no intereſt in *Hereafter* to care for, and wherein every motive and meaſure muſt take its riſe and direction from the love of ſelf, and the love of this world? In this caſe, it is more for our comfort to go by our hopes than our fears; and therefore one would be willing to believe, from tenderneſs to human nature, and alſo from charity, that the number of thoſe who are in this horrible degree of infidelity is but ſmall; but however that may be, it will be proper to obſerve here, that to the many general cauſes of infidelity, ſome of which have been briefly touched on before, as the undue exaltation of natural reaſon, a life of pleaſure, and confirmed habits of vice, we may add the ſpirit of controverſy and diſpute long ago introduced into the church by the artificial logick of Ariſtotle, and encouraged and kept up in the ſchools as a neceſſary part of education in theology, to the engendering perplexity and doubting on every ſubject, and keeping back the mind from fixing in any ſettled principles of religion. The ſeveral churches of Chriſtendom have confeſſedly been long infected with this poiſon of fierce contention and debate, to the baniſhing of ſweet peace and brotherly love, whilſt a pretended zeal for truth has ſerved for a cloak to that "wrath of man, "which worketh not the righteouſneſs of God." But ſuch carnal weapons ill befit the Chriſtian warfare; all ſuch kind of

ſtriving

ſtriving for victory among ourſelves gives advantage to the enemies of our holy faith, and cauſes the Philiſtines to rejoice. The beſt way of healing differences is by compoſedneſs and gentleneſs of mind, and the Truth of the Goſpel of peace is moſt ſuitably offered, and moſt readily received by humble men, and ſuch as are of a meek and quiet ſpirit. It is obvious to remark in this place, that Deiſm, Sadduciſm, and Atheiſm did never more abound amongſt us than ſince the itch of controverſy and wrangling, on all occaſions, has filled the world ſo full of falſe reaſoning and perverſe diſputings; nay, the contagion has deſcended to private life, and turned much of our converſation into contradiction and a ſtrife of words, and introduced a bold behaviour and an aſſuming talkativeneſs, offenſive to all modeſt perſons; inſomuch that we are now in general fallen under that reprehenſion of the apoſtle applied to the contentious, who "come together, not for the better, but for the worſe (30)."

After what has been replied to objections againſt the credibility of extraordinary manifeſtations, and alſo offered as concerning ſome cauſes of unbelief in this caſe, we are here led to declare not only our belief, but full aſſurance, that extraordinary communications, however now leſs frequent than formerly, are ſtill continued to ſeveral particular members of the different churches, though not publickly revealed by them; and that they are not to be conſidered only as a particular privilege, but as making part of the ſtate of certain perſons (not all) of eminent purity and piety; and to be inwardly convinced of this ourſelves, is to make ſome approach to their ſtate; for however we may come ſhort of them as to like vouchſafements, yet both in the ordinary and extraordinary gifts and graces of the Spirit, we are led, not only to rejoice with them, but by mutual fellowſhip do participate with them in the bleſſing; for as in the natural body, ſo alſo in the myſtical body of Chriſt, the inferior as well as the ſuperior members jointly contribute to the nouriſhment and welfare of the whole, by a circulation of that which every one ſupplieth, ſo that the higheſt cannot ſay to the loweſt, I have no need of thee. Thus the meekneſs, the pati-

(30) 1 Cor. xi. 17.

ence,

ence, and the humble condeſcenſion in ſome, may countervail the high illuminations and ſplendid miniſtrations of others, whilſt a common ſenſe of their mutual dependence and relation joins them all in the unity of the Spirit to the edifying of the church in love; and therefore where any, whether in the ſtated office of the miniſtry, or others, go about to vilify or obſtruct the ſucceſs of any extraordinary way that has a manifeſt tendency to promote true godlineſs, they would do well to conſider and ſtand in awe, leſt they be found to oppoſe themſelves to a work of God; for neither can they be ſure that we are not now come to the near approach of that glorious ſtate of the church ſpoken of in ſo many places by the prophets; when the Lord ſhall do great things for her in the latter days by a revival of his work in righteouſneſs and peace, ſhall pour out his Spirit upon all fleſh, reſtore the old paths of heavenly communications, and make his Sion a praiſe in the earth. However unpromiſing the times are, yet, praiſed be God! we can draw comfort from the promiſes of better days, even under the "preſent falling away, "and the revelation of the man of ſin foretold (31)," to precede the day of the Lord's coming in the power of his Spirit, to ſanctify and cleanſe his church, and to purify unto himſelf a peculiar people zealous of good works; truſting in hope that this time is near at hand, i. e. that he that ſhall come, will come, and will not tarry. And though there has been for a ſeaſon a withholding, in a meaſure, from Sion the ordinary conſolations of the Spirit, in the way of a judgment work [under grace] for ſelf-condemnation, humiliation, and ſubſequent glorification, yet we are aſſured that ſuch judgment is ſent forth unto victory over the remainder of indwelling ſin: for there is a judgment unto righteouſneſs, as well as a judgment unto condemnation; and accordingly in the former ſenſe it is ſaid, that "Zion ſhall be "redeemed with judgment, and her converts with righteouſ-"neſs (32);" ſo that her tribulation is for purification, and exaltation; as it is ſaid in another place, "For a ſmall moment "have I forſaken thee, but with great mercies will I gather "thee, ſaith the Lord, thy Redeemer (33):" and as to the

(31) 2 Theſſ. ii. 3. (32) Iſai. i. 27. (33) Iſai. liv. 7.

reſtitution of her gifts, graces, and extraordinary diſpenſations, ſignified by precious ſtones, under her figurative denomination of the Lord's houſe or temple, the prophet proceeds thus: "O thou afflicted, toſſed with tempeſt, and not comforted, "behold, I will lay thy ſtones with fair colours, and thy foun- "dations with ſapphires, and all thy borders with pleaſant ſtones; "and all thy children ſhall be taught of the Lord, and great ſhall "be the peace of thy children; in righteouſneſs ſhalt thou be "eſtabliſhed (34)."

The above is but a ſmall part of the glorious things that are ſpoken by the evangelical prophet, of the city of God, the ſpiritual church under the Goſpel diſpenſation in the latter days, when ſhe ſhall have filled up the meaſure of her perſecutions and ſufferings both from her open enemies, and alſo in the houſe of her friends. And we truſt that the time draws very nigh for this glorious diſpenſation of the New Jeruſalem to take place; and particularly, among other important conſiderations, from inſtances of extraordinary communications from above, by viſions and otherways, to godly men and women of different churches within this laſt century, and who may be conſidered as the harbingers or forerunners of it. Nor did ever any extraordinary revolution come to paſs in the church of God, without previous notices of it firſt given to ſome choſen veſſels for a teſtimony to the times, to ſtrengthen the weak in faith, to comfort the afflicted, to alarm the careleſs and impenitent, or to anſwer other good purpoſes of the Divine Providence and goodneſs.

Inſtances of the kind above mentioned of both ſexes are ready at hand to offer, and which were received in their day, according to the dignity of their character, by ſuch as were qualified to profit by their meſſage and miniſtry; but, as is uſual in theſe caſes, they were rejected by the greater part, and their names are here paſſed over, as it is one deſign of this preface to guard, as far as poſſible, againſt giving occaſion for critical cavilling and diſpute; it being ſufficient for the main intent of it, to recommend and enforce, to the beſt of our power, the

(34) Iſai. liv. 11, 13.

credibility

credibility aud authority of the following treatiſe by the honourable and learned author Emanuel Swedenborg, a native of Sweden, of eminence and diſtinction in his country, having had an honourable employment under the crown, and being of the firſt ſenatorial order of the kingdom; of reſpected eſtimation in the royal family during the late reigns; of extenſive learning, as his voluminous writings demonſtrate; and as to private life and character, irreproachable. Something more particular, as to his perſonal character, has been ſpoken in the Preface to the *Theoſophick Lucubration*, printed and ſold by M. Lewis in Pater-Noſter Row; and Mr. Swedenborg's *Letter to a Friend*, giving a particular account of himſelf and family, annexed to that Preface, is poſtfixed to this, the original of which is in my hands.

It muſt be owned, that the following treatiſe contains ſo many wonderful particulars relating to the worlds of ſpirits, warranted for truth by the ocular teſtimony of the writer, according to his ſolemn affirmation, as would appear impoſſible for man in this mortal body to come at the knowledge of, but for the like inſtances delivered down to us on the authority of the ſacred records, and the promiſe therein made to the church of the continuance of ſuch manifeſtations in it: and the viſions of our author muſt appear to us the more extraordinary, when we conſider that they were of the moſt exalted nature, as not being exhibited objectively to the bodily organs or external ſenſes; nor yet merely intellectual, by repreſentations in the mind, but purely ſpiritual, whereby ſpiritual beings and things were actually ſeen and perceived by his ſpiritual ſenſes, as one ſpirit beholds another, and anſwering to thoſe expreſſions in Scripture, of "being in the Spirit," and of being "caught up by the "Spirit;" as likewiſe to that rapt, trance, or ecſtacy of the apoſtle, during which he ſays, "whether he was in the body, "or out of the body, he could not tell (35)."

The ſame queſtion that will be aſked here has been briefly noticed already, viz. If a teſtimony to ſo extraordinary a diſpenſation does not require the extraordinary ſeal of miracles to

(35) 2 Cor. xii. 2.

render

render it credible? To which be it further answered, that many of the prophets worked no miracles, and yet were believed upon their own private testimony; and that we believe many things of the highest consequence in religion upon human authority, where the persons transmitting and delivering them appear properly qualified and circumstanced to give credibility to what they relate. But this argument has been considered in the Preface to the *Theosophick Lucubration* before mentioned; and from the reasons adduced, and such as are ready to be further produced, if called for, we look upon our author's testimony as worthy of our acceptation in this matter, and venture to rely on his known integrity and piety, and his disinterested and indefatigable labours to instruct the world in the most important truths relating to salvation, at the expence of his fortune, and the sacrifice of all worldly enjoyments, during more than the last thirty years of his life. And if we further reflect, that the whole scope and tendency of his writings is to promote the love of God and of our neighbour; to inculcate the highest reverence to the Holy Scriptures; to urge the necessity of practical holiness, and to confirm our faith in the Divinity of our Lord and Saviour Jesus Christ: these considerations, I think, may be allowed of as sufficient credentials (as far as human testimony can go) of his extraordinary mission and character, and as convincing marks of his sincerity and truth; especially as we have to add, upon the credit of two worthy persons (one of them a learned physician, who attended him in his last sickness) that he confirmed the truth of all that he had published relating to his communications with the world of spirits, by his solemn testimony a very short time before he departed this life in London, Anno Dom. MDCCLXXII.

Reader, might it not seem a wonder, if a person of so extraordinary and apostolical a character should better escape the imputation of madness than the prophets of old? And accordingly some have given out, that he was beside himself, and in particular, that it was occasioned by a fever which he had about twenty years before his death. Now it is well known by all his acquaintance, that our author recovered of that fever after the manner of other men; that his extraordinary communications commenced

commenced many years before that time, and that his writings, both prior and ſubſequent to it, entirely harmonize and proceed upon the ſame principles with an exact correſpondence; and that in the whole of his converſation, tranſactions, and conduct of life, he continued to the end of it the ſame uniform, excellent man. Now if to write many large volumes on the moſt important of all ſubjects with unvaried conſiſtency, to reaſon accurately, and to give proofs of an aſtoniſhing memory all the way, and if hereto be joined propriety and dignity of character in all the relative duties of the Chriſtian life; if all this can be reconciled with the true definition of madneſs, then there is an end of all diſtinction between ſane and inſane, between wiſdom and folly. O fie upon thoſe uncharitable prejudices, which have led ſo many in all ages to credit and propagate ſlanderous reports of the beſt of men, even whilſt they have been employed in the heavenly work of turning many from darkneſs to light, and from the power of Satan unto God.

Were an angel from heaven to come and dwell incarnate amongſt us, may we not ſuppoſe that his converſation, diſcoveries, and conduct of life, would in many things be ſo contrary to the errors and prejudices, the ways and faſhions of this world, that many would ſay with one conſent, that he is beſide himſelf; and where any one of our brethren, through the divine favour, attains to any high degree of angelical illumination, and communications, may he not expect the like treatment? I forget the name of the philoſopher, whoſe precepts and lectures were ſo repugnant to the diſſolute manners of the Athenians, that they ſent to Hippocrates to come and cure him of his madneſs; to which meſſage that great phyſician returned this anſwer: that it was not the philoſopher, but the Athenians that were mad. In like manner, the wiſe in every city and country are the ſmaller part, and therefore muſt be content to ſuffer the reproachful name that in truth belongs to the majority. This has been the caſe of all extraordinary meſſengers for good to mankind, and the world is not altered in this reſpect. But it may be ſaid, that though it be thus with the ignorant and profane, yet men of education and learning will form a more righteous judgment of the matter, and be determined impar-

His Namesake Democritus

tially according to the nature of the evidence; and it would be well if this were ſo; but in general it is far otherwiſe. Human learning, conſidered merely in itſelf, neither makes a man a believer, nor an unbeliever, but confirms him in truth or error, according to his prejudices, inclinations, or intereſt; at leaſt it is commonly ſo: and therefore we find, that in all ages ſuch among the learned as devoted themſelves to ſupport the credit and intereſt of their particular profeſſions, were always the moſt violent perſecutors of the truth; for though truth has its conveyance through the intellectual part in man, yet it never gains its effect, or operates as a principle, till it be received into the affection and will; and ſo man is ſaid in Scripture to be of an underſtanding heart. So that knowledge is productive of the greateſt good, or the greateſt evil, according to the ground or diſpoſition in which it reſides; when joined with piety and humility, it adds both luſtre and force to truth; when joined with the corrupt paſſions of our nature, it is the moſt violent perſecutor of it: and this was the caſe with the Scribes and Phariſees, and Doctors of the Law; no greater enemies to Chriſt than they; the pride of reputation for learning, and the authority of publick teachers, unfitted them for becoming learners at the feet of the lowly Jeſus; and therefore to them were directed thoſe words of our Lord: "How can ye believe, who "receive honour one of another, and ſeek not the honour that "cometh of God only (36)?" Giving us hereby to underſtand, that the dominion of any wrong paſſion over the mind, will prove a certain hinderance in our way to divine truth.

Great as our loſs is by the fall, yet ſomething of that correſpondent relation, which originally ſubſiſted between the human ſoul and divine truth, is ſtill remaining with us (through grace) otherwiſe we ſhould no more be capable of receiving it when offered, than the brute beaſts, which have no underſtanding; but then, that all may not be loſt by wilful ſin, and we rendered thereby incapable of converſion, we muſt be careful not to ſet up idols in our hearts, nor ſuffer any falſe intereſt to miſlead us, as thereby the mind is tinctured with prejudice againſt

(36) John v. 44.

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the truth, and the underſtanding receives a wrong bias, and ſo we become like the falſe wiſe ones ſpoken of in Job (37), who "meet with darkneſs in the day-time, and grope in the noon day "as in the night." This difference in the ſtate of the heart and the affections, occaſions the difference we ſee both in the unlearned and learned of equal natural and acquired abilities, that whilſt ſome readily receive the truth in the light and love of it, others are always diſputing, and always ſeeking, without ever coming to the knowledge of it.

As there is correſpondency, or a mutual relation between rightly diſpoſed minds and truth in the general, ſo likewiſe there is a particular correſpondency or congruity between certain minds and certain truths in particular, producing an aptitude in the former to receive the latter as ſoon as offered, and that by a kind of intuition without reaſoning; and hence it comes to paſs, that ſuch as have a remarkable fitneſs for this or that particular claſs of truths (which we uſually term genius) are leſs qualified for any conſiderable proficiency in certain others. Thus the mathematician ſeldom excels in metaphyſical knowledge; and he that may be very expert in ſyſtematical divinity, is oftentimes a ſtranger to myſtical theology; one member thus ſupplying what another lacketh, whilſt all may learn thereby to eſteem and love one another, and praiſe the Lord for his diverſity of gifts for the common benefit of his church. Let not then ſuch as walk in the ſimplicity of a naked faith, without needing any other evidence; let not ſuch, I ſay, cenſure in the following book what they do not underſtand, or cannot receive, as it may be of uſe to others, who are led more in the way of knowledge than themſelves. We judge not them, nay, love them; wherefore then ſhould they come ſhort of us in charity? Are we not brethren, and travelling to the ſame good land, why then ſhould we fall out by the way? Even the Scribes could ſay, as touching Paul: "If a ſpirit or an angel hath ſpoken to "him, let us not fight againſt God (38):" and who can ſay, that what this our author delivers to us, as from viſion and revelation in the other world, is not the very truth?

(37) Job v. 14. (38) Acts xxiii. 9.

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Let it be obſerved here, in regard to the enſuing work, that though the narrative part of it ſhould appear to the reader of doubtful authority, yet the doctrinal part, where confirmed by plain Scriptures, certainly merits his ſerious attention, nay, many things therein, touching which the Scriptures are ſilent, carry weight and internal evidence along with them in the judgment of impartial minds; and though they claim not a place among the *Credenda* of religion, yet will often be found uſeful to illuſtrate them, as alſo to enrich the mind, to familiarize heavenly things to the thoughts, and to wean the affections from the toys and vanities of a miſerable world lying in wickedneſs. It is allowed that our author does not, in all places throughout his writings, follow the commonly received interpretations of the Scriptures; but ſo neither do all churches, nor all expoſitors in the ſame church. Though as to life and godlineſs, and conſequently what pertains to ſalvation, the Scriptures are ſufficiently plain, yet with reſpect to many difficult and myſterious parts of them, they continue wrapped up in a venerable obſcurity, to be opened according to the needs and ſtates of the church to the end of the world; and we doubt not to affirm, that the highly illuminated Swedenborg has been inſtrumental in bringing hidden things to light, and in revealing the ſpiritual ſenſe of the ſacred Records above any other perſon, ſince the church became poſſeſſed of that divine treaſure. In the preſent dark night of general apoſtaſy has this new ſtar appeared in our northern hemiſphere, to guide and comfort the bewildered traveller on his way to Bethlehem.

It is further to be remarked on our author's writings (of which the following treatiſe is little more than a twentieth part) that the repreſentation he therein gives us of the heavenly kingdoms, ſets before us that world of deſires ſo objectively to the human intellect and reaſon, nay, even to our ſenſible apprehenſion, as to accommodate the deſcription of it to the clear ideas of our minds, whether they be called innate, acquired, or (as he pronounces them) influxive from the ſpiritual world. He gives us to know from autopſy, or his own view of it, that heaven is not ſo dull a place, as ſome fooliſhly ſuppoſe it, who having no ideas of it, ſo neither deſire to have any, and this

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through a ſuperſtitious fear in ſome of profaning the ſubject by any aſſociation of natural ideas; whereas nature, in the ſtate of man's innocence, was conſtituted a fair repreſentation of the firſt or loweſt heaven, and will again bear the ſame reſemblance in the millennial kingdom (39); and though it be now ſadly corrupted and deformed through the entrance and dominion of ſin, yet as far as we can ſeparate the evil from the good, ſo far it adumbrates to us cœleſtial things; nay, even the art and ingenuity of man, as diſplayed in works of nature, is a ray of the divine ſkill manifeſted in the human mind. Thus Bezaleel and Aholiab are ſaid to have wrought curious work, for the ſervice of the ſanctuary, by wiſdom and underſtanding given them from the Lord (40). If then we receive innocent ſatisfaction here from viewing beautiful houſes and gardens, why ſhould we be ſo averſe from thinking that there are cœleſtial manſions and paradiſes in the kingdom of our Father? Does muſick delight us? why may we not hope to be entertained with more raviſhing harmony from the vocal and inſtrumental melody of the angels in heaven? How cheering both to the mind and ſenſes, and alſo helpful to pious meditations in good men, are the ſweetly variegated ſcenes of nature in the prime of the year; and can we be unwilling to believe that correſponding heavenly ſcenes are provided for the delectation of departed happy ſouls in the land of bliſs? Eſpecially when we underſtand (as underſtand we may) that all that is truly pleaſing, beautiful, and harmonious in nature, is by influx from the ſpiritual into the natural world; in which latter, archetypal glories are faintly repreſented to us by earthly images. It was a profane ſaying of a late well known jeſter and epicure, who was alſo a noted performer on the dramatick ſtage; that "as to heaven, he had no great longing for "the place, as he could not ſee what great pleaſure there could "be in ſitting ——— (41) on a cloud, and ſinging of pſalms." But had that impious man reflected, that heaven or hell muſt be the everlaſting portion of every one in the other world; and

(39) See *Paradiſe Reſtored:* Sold by *Robinſon* in *Pater-Noſter Row.*

(40) Exod. xxxvi. 1.

(41) The expreſſion here left out is ſo groſs, and unbecoming the ſubject, that we forbear giving it to the reader.

had he been acquainted with our author's writings, he would not have treated the glories of the place with ſuch ludicrous profaneneſs; but have thought, and ſpoken, and lived better than he did: nay, he might have wiſhed his lot to be there, even from a principle of epicuriſm in a certain ſenſe; for all ſpiritual beings muſt have ſpiritual ſenſes, and if in heaven, thoſe ſenſes muſt be gratified with delights adapted thereto: but where any one is ſo groſsly ſenſual, as to place the ſupreme felicity of a ſpirit in ſuch gratifications as ſuit only with the corporeal part of our preſent degraded nature, may it not be ſaid of ſuch a one, that he has degraded it ſtill lower, even to the level of an aſs in his underſtanding, and to that of a ſwine by his affections? The work before us will help ſuch a one to very different conceptions of the heavenly kingdom, even as to thoſe particular beatitudes which are moſt nearly accommodated to the ideas of ſenſe; and he may alſo therein learn, that all the relative duties, all the ſocial virtues, and all the tender affections that give conſiſtence and harmony to ſociety, and do honour to humanity, find place and exerciſe in the utmoſt purity in thoſe delectable abodes, where every thing that can delight the eye, or rejoice the heart, entertain the imagination, or exalt the underſtanding, conſpire with innocence, love, joy, and peace, to bleſs the ſpirits of juſt men made perfect, and to make glad the city of our God.

Such, dear reader, and ſo excellent are the things here offered for thy entertainment and inſtruction by this wonderful traveller. But if, after all, thou canſt not read him as the enlightened Seer, and the extraordinary meſſenger of important news from the other world, read him as the Chriſtian divine and ſage interpreter of the Scriptures; read him as the judicious moraliſt, and acute metaphyſician; or read him as the profound philoſopher; or if he cannot pleaſe in any of theſe characters, read him at leaſt as the ingenious author of a divine romance: but if neither as ſuch he can give content, I have only to add; Go thy way, and leave the book to thoſe that know how to make a better uſe of it; and ſuch, I truſt, are not a few among the ſerious, being willing to hope, for the honour of our country, that if ſuch a ludicrous repreſentation of hell, as paſſes under the

the title of, *The Viſions of Don Quevedo*, could make its way amongſt us through no leſs than ten editions, there will not be wanting in the land a ſufficient number of perſons of ſober reflexion and contemplative minds, to give all due encouragement to a work ſo well calculated, as this is, to promote true wiſdom and godlineſs, by credible teſtimony to the realities of the world of ſpirits, and to the reſpective ſtates and conditions of departed ſouls.

As to the perſons concerned in tranſlating and conducting the publication of the following extraordinary work, I may venture to ſay, that they deſerve well of the publick, as far as the moſt diſintereſted pains and benevolent intentions can juſtify the expreſſion; and though we are far from obtruding the contents of this book on any, as demanding an implicit faith therein, yet we cannot but zealouſly recommend them to the moſt ſerious attention of thoſe who are qualified to receive them, as ſubjects of the greateſt importance, high as heaven, and deep as hell, and comprehending all that is within us and without us; as a key that unlocks all worlds, and opens to us wonderful myſteries both in nature and grace; as diſplaying many hidden ſecrets of time and eternity, and acquainting us with the laws of the ſpiritual worlds; as leading us from heaven to heaven, and bringing us, as it were, into the company of angels, nay, into the preſence chamber of the King of Saints, and Lord of Glory. In a word, whatever is moſt deſirable to know, whatever moſt deſerving of our affections, and whatever is moſt intereſting in things pertaining to ſalvation; all this is the ſubject of the following volume.

We are not unprepared for the oppoſition that may be expected to any freſh diſcoveries of truth, eſpecially, as has been obſerved before, where the credit or intereſt of any conſiderable profeſſion or body of men is concerned. Eſtabliſhed doctrines and opinions are conſidered as ſacred, and the ſanction of cuſtom gives them the firmneſs of a rock with moſt; as is known to have been the caſe in phyſick, aſtronomy, and natural philoſophy, in which, truth, though ſupported by the evidence of demonſtration, has ſcarcely been able to make its way in a century. Beſides, the pride of learning is ſtrong on the ſide of eſtabliſhed

eſtabliſhed inſtitutes, and for men to part with what they have been building up with much ſtudy and pains for a great part of their lives, is a mortifying conſideration; they are ſtartled at the thoughts of becoming thus poor, and ſome would be as willing to part with their ſkins, as with their acquiſitions of this kind; and hence it is, that we read of ſo many martyrs to error and folly in all ages. Theſe things conſidered, we are not to wonder that our author's publications have met with no better encouragement hitherto in his own country (as is uſually the caſe with prophets) we being informed ſome time ago by a worthy merchant reſiding at Gottenburg, that but few of the clergy (as far as had come to his knowledge) had then received them; and that the Reverend Dr. Beyer, a learned man, and profeſſor in divinity in that univerſity, had ſuffered much perſecution for adopting and propagating the truths contained in his writings, and was not ſuffered to print his explication and defence of them in Sweden. But to the honour of our conſtitution, we can as yet call the liberty of the preſs (and a liberty within the bounds of decency may it always be) as the privilege of Engliſhmen, and therefore may reaſonably hope for better ſucceſs to our author's writings in this land of freedom; not that we expect any encouragement on their behalf from our phariſees and bigots of any denomination, for they are the ſame every where; but our hopes are from men of unprejudiced minds, dead to ſelf and the world, of a ſimplified underſtanding, and ſuch as are friends to wiſdom wherever they find her; in a word, whoſe ſpirit harmonizes with truth, and whoſe hearts are uniſon to heavenly things.

I cannot think of concluding this preface without ſpeaking ſomewhat particularly to a point of doctrine, the knowledge of which is the more neceſſary to the reader for the right underſtanding of the author's writings, as in the vaſt variety of ſubjects and new diſcoveries that he preſents to us, it has a principal connexion with moſt of them; nay, is the true key in his hand that opens the ſecrets of the viſible and inviſible worlds, explains man to himſelf, and alſo reveals the ſpiritual ſenſe of the Sacred Writings. The doctrine I am here ſpeaking of, is that of correſpondency

reſpondency or correſpondence, which are terms nearly of the ſame ſignification.

Correſpondence or correſpondency, in a philoſophical ſenſe, is a kind of analogy that one thing bears to another, or the manner in which one thing repreſents, images, or anſwers to another; and this doctrine, as it refers to things in heaven and in earth according to their mutual relations, is given us in the following adage of the renowned Hermes Triſmegiſtus—*Omnia quæ in cœlis, ſunt in terris terreſtri modo; omnia quæ in terris, ſunt in cœlis cœleſti modo.*

This natural or material world, in which we live as to the body, proceeds derivatively (in a ſenſe conſiſtent with the Moſaick account of the creation) from the ſpiritual world, and ſubſiſts by continual influx from it; it is as a ſpiritual thing formed into a palpable and material thing, as an eſſence cloathing itſelf with a form; or as a ſoul making to itſelf a body. Therefore this world, and all things in it, as far forth as they ſtand in the divine order, do correſpond to heaven and heavenly things; but now (through the fall of man) ſtanding in evil as well as good, the dark, evil, or helliſh world has gained a form in outward nature. Hence it is, that ſo many evil men, evil beaſts, and poiſonous things, together with all the diſorders in the natural world, bear its impreſſions and properties, and make this world a kind of torment-houſe to us. Man, conſidered in himſelf, is a little image of heaven or hell, and alſo of this outward world, which no other being is; and therefore he is the moſt wonderful of all God's creatures. At death he puts off his part in this material kingdom, and paſſes into one of the other two, being its ſervant to which he obeys or unites himſelf here by his will and affections; and therefore he is commanded to ſet his "affections on things above (42)," as they conſtitute the band of union betwixt heaven or hell, and the ſoul of man. Theſe three worlds are called Principles, as firſt, the light or heavenly world; ſecondly, the dark or helliſh world; and thirdly, this natural or material world; and man's reaſoning faculty ſtands in the center of the three, and receives

(42) Col. iii. 2.

impreſſions from each, as it turns to one or other of them; then ſpeculates on the materials it derives thence, and contends for or againſt right and truth, even as the affections are ſet, for theſe bias, lead, or bribe it; and therefore, if reaſon be not enlightened from above, under the conduct of good affections, it is a meer mercenary, ready to enliſt on any ſide.

The human nature was ſo almoſt univerſally corrupted at the time of our Saviour's advent in the fleſh, that unleſs Jeſus Chriſt had come into the world when He did, to reſtore the heavenly principle of light and grace, or truth and goodneſs, through the medium of his humanity (all immediate communication between God and the ſoul being well nigh ceaſed) the human race muſt have periſhed, by falling irrecoverably into the evil principle, to the utter extinction of truth, and the loſs of all free will to good; but by the entrance of this Divine Friend into the human nature, He opened the ſhut gate of communication betwixt heaven and earth, God and the ſoul, and ſo became our great Mediator and gracious Redeemer. But ſtill we are at liberty to receive or reject Him as our Sanctification and complete Redemption, for man can only be ſaved conſiſtently with choice and free will.

Men had loſt the true original language of nature (which expreſſed things according to their qualities and properties) before the flood, even ſo much of it as had remained among the poſterity of Seth and Enoch for a conſiderable time; and this ignorance they fell into on their loſing the knowledge of nature in its correſpondence to divine and heavenly things; for nature in its proper order, as obſerved before, is the book of God, and exhibits ſpiritual things in material forms. In the room therefore of this was ſubſtituted a language by letters and reading in books, to help him this way for attaining to divine knowledge, as rudiments leading thereto in our preſent ſtate of ignorance, in which literature is miſtaken by moſt for wiſdom itſelf; however, to ſome the door was and ſtill is open for immediate heavenly communications, but what through unbelief, earthly mindedneſs, and other ſad impediments, few at this time are qualified for ſo high a privilege.

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The early ancients after the flood had ſome knowledge of correſpondency derived down to them by tradition, though without any perception of it in themſelves; and it remained longeſt among the Egyptians, of which their hieroglyphicks or ſacred ſculptures were a principal part; but by degrees they became ſo far corrupted and blind, as to loſe ſight of the things repreſented, and to worſhip their repreſentatives or images. Hence the original of their fooliſh idolatry of beaſts, birds, fiſhes, and vegetables. Our enlightened author, had he lived longer, deſigned, as he told me, to give us the key to the ancient hieroglyphical learning, ſaying, at the ſame time, that none but himſelf could do it; but of this the world was not worthy.

The knowledge of correſpondences is now almoſt entirely loſt, eſpecially in Europe, where even the name is little underſtood; and this is one main cauſe of the obſcurity of the Scriptures of the Old Teſtament, which were chiefly written by the rules of this ſcience; nay, man alſo, as an image of the ſpiritual and natural worlds, contains in himſelf the correſpondences of both, of the former in his interior, and of the latter in his exterior or bodily part, and ſo is called the Microcoſm, or Little World. Thus for example; all the organs of his ſenſes, his features, bowels, and veſſels, even to the minuteſt vein and nerve, correſpond to ſomething in the ſoul or ſpiritual part. On the other hand, the affections and paſſions of the mind repreſent themſelves naturally in the face and features, ſo that the countenance would be the natural index to the mind, were men in a ſtate of ſimplicity, without guile and diſſimulation; and yet, as matters ſtand at preſent, ſo much ſtill appears of the mind in the correſpondent features of the face, as to ſerve for a type, ſignature, or impreſſion thereof. Thus love, hatred, hope, fear, joy, ſorrow, aſſent, contempt, ſurprize, &c. do naturally, and often involuntarily, manifeſt themſelves in the viſage; in like manner the will, by the actions and motions of the body; the underſtanding expreſſes itſelf in the ſpeech, and the affections in the ſound or voice; and all theſe by influx from within, and correſpondence from without: and as the features correſpond to the affections, ſo does the eye to the intellect, the noſe to the faculty of diſcerning, and the ears to attention

attention and obedience; accordingly we uſe the word *quick-ſighted*, to ſignify a ready apprehenſion; and penetration or diſcernment is ſometimes expreſſed by *ſmelling a thing out*; and *to hearken* in Scripture means *to obey*. Be it likewiſe obſerved, that the heart correſponds to ſincerity of love; the loins, &c. to conjugal affection; the bowels to commiſeration; the hands and fingers to operation, &c. and ſo much of the language of nature ſtill remains, as to expreſs by theſe outward repreſentatives the correſponding powers, paſſions, and affections of the ſoul, which influences and actuates theſe ſeveral members and parts, as every one experiences. And as the body in its ſeveral parts and offices correſponds to the ſoul and its operations, ſo does the ſoul in its ſeveral faculties and powers to the heavenly world in all things good, and to the helliſh world in all things evil. Thus wiſdom, love, purity, innocence, &c. have reference to the cœleſtial kingdom, as being communications by influx from thence, and therefore it is that heaven bears a near analogy to man (as ſtanding in his right order) and is called by our author, *The Grand Man:* for the human form is the moſt perfect of all, and accordingly, God aſſumed it in condeſcenſion to man, repreſents Himſelf to us by it, and manifeſts Himſelf in it, at times, to the holy angels; ſo likewiſe the angelical ſocieties, according to their diſtinguiſhing qualities and excellence, bear a particular relation to this or that part of the human form. Thus, as our author informs us, one ſociety correſponds to, or is in, the province of the head, and they are ſuch as excel in wiſdom; another to the heart, being ſuch as excel in love; and ſome to the arms, as being of ſuperior ſtrength, and ſo on. Thus, as the body correſponds to the ſoul, ſo the ſoul in its true ſtate and order correſponds to heaven, and heaven to God, who is the only original fountain of goodneſs and truth, of all bleſſedneſs and perfection, from whom they deſcend, in their different kinds and degrees, through the heavenly and ſpiritual worlds down to this laſt and loweſt form of creation, the earth in which we now dwell.

The earth likewiſe, in its different kingdoms, animal, vegetable, and mineral, correſponds to things in the ſpiritual world. Thus, not only the beaſts of the field, and the birds

of

of the air, according to their different properties, have a repreſentative meaning in Scripture, but alſo trees and plants of various kinds; ſo in particular, thoſe of the aromatick kind, as alſo the olive, the vine, and the cedar, do figure divine gifts and graces, and other rare endowments in the human heart and mind; and in like manner, gold, ſilver, precious ſtones, and other particulars of rich furniture in the tabernacle and temple, are mentioned in Scripture with a correſponding reference to goodneſs, truth, purity of affection, holineſs, &c. and ſo the wiſeſt interpreters expound them, and this not by arbitrary ſignifications, but as outward proper ſigns of things inward and ſpiritual. Thus all nature is a theatre of divine wonders, repreſentative of the inviſible world to ſuch as are of a right underſtanding and diſcernment, as our author has exemplified in a thouſand inſtances. It is hoped, that what has been here offered on the ſubject of correſpondency, will be found uſeful to ſuch as are in a diſpoſition to give the following book an attentive peruſal.

From the great variety of important ſubjects and diſcoveries to be met with in our author's writings, I cannot refrain from obſerving on one more, as deſerving our particular regard, as alſo to prepare the reader for what he is to meet with in this volume, viz. the doctrine of the intermediate ſtate of departed ſouls, called here, *The World of Spirits*, as being that in which they all meet after death (except a very few, who paſs directly to heaven or hell) in order to their laſt preparation for final bliſs or miſery. This doctrine has long been received in the church, and revealed to many by their departed friends; but having been much diſfigured and miſrepreſented, like ſome other truths, by erroneous additions and lucrative figments in the church of Rome, it was not admitted by our firſt reformers, who, inſtead of reforming the doctrine, totally rejected it under the opprobrious name of a Popiſh purgatory; however, it has been retained by moſt of the ſpiritual, otherwiſe called myſtick, writers in all churches, and I have ſeen a judicious defence of it by the Hon. Archibald Campbell in our own; but the book, I believe, is ſcarce. Sure it is, that as far as our author's credit and authority extend, the truth of the doctrine will not be

 queſtioned,

queſtioned, as he relates, that he had frequent rapts or tranſlations of ſpirit to that intermediate world, and had there ſeen and converſed with moſt, if not all, his departed friends and acquaintance, beſides a great number of others, to the amount of very many thouſands. In this intermediate world, which he calls a ſtate of vaſtation, the good ſpirits are gradually purified from all the ſtains and defilements of ſin which they had contracted in this naughty world, whilſt the good principle predominating in them takes full poſſeſſion of all their faculties and powers, confirms them in good habits, and renders them meet to be partakers of heavenly joys; on which they are tranſlated to heaven. On the other hand, the bad ſpirits are gradually diveſted of thoſe ſuperficial and apparent virtues, and all that adventitious, external good, which before had ſerved as covers to the evil principle within, which now predominates without reſerve or controul, confirming them in their evil habits, and their repugnancy to all good; which being effected, they precipitate themſelves into the infernal pit, to join company with ſuch as are like themſelves. Thus what is a ſtate of purification to the good, is to bad ſpirits a ſtate of ſeparation of all extraneous good from that radical evil which conſtitutes the eſſence of their nature.

Now this doctrine appears conſonant; firſt to reaſon, as it accords with the tenor of the divine adminiſtration in the government of this world, in which all things proceed to their limit or completion in a regular and gradual proceſs. Secondly, It is conſonant to religion, as it vindicates the divine attributes from all imputation of undue ſeverity, by laying man's deſtruction at the proper door, and as the inevitable conſequence of his own free choice. Thirdly, This doctrine yields conſolation to the humble pious Chriſtian, as the time of his departure draws nigh. Few ſuch, upon a ſtrict examination of themſelves, are ſo well ſatisfied with their ſtate, as to find nothing lacking, but that they are already fitly qualified for the ſociety of the holy angels; whereas the belief, that an intermediate ſtate is appointed, wherein every thing that now hindereth ſhall be removed out of the way, and their ſouls purified from every pollution and ſpot contracted by their union with this fleſhly nature,

nature, through the prevailing power and energy of the divine principle within them, and ſo bringing them into the ſtate of juſt men made perfect, they can take comfort from this conſideration, and meet their change with a holy confidence.

If this be ſo, and that the ſame intermediate ſtate, which purifies the good ſpirits, leaves the bad under the total dominion of evil by their own free choice, that ſo both may be poſſeſſed by their own proper principle reſpectively, and go to their own proper place; how ſay ſome, that the devils will be eſſentially transformed into angels of light, at a certain time appointed by the Father? We deſire here to oppoſe with the greateſt tenderneſs, a doctrine which we heretofore judged favourably of, and modeſtly to offer the reaſons of our preſent diſſent, wiſhing rather that we could agree with ſome excellent men on the other ſide of the queſtion; but human wiſhes are no rule of the divine proceedings, and even charity muſt be directed by the principle of truth, and the eſtabliſhed laws and nature of things. We find ourſelves in a ſort called upon to offer a few obſervations on this ſubject, at a time when there is much reaſon to believe, that many have revived this doctrine more to quiet their fears, and ſo lull themſelves into a falſe peace, than from any conviction of their underſtanding; whereas they may be ſupplied with a much ſurer remedy againſt thoſe fears in the comfortable promiſes to the truly penitent delivered in the Goſpel of our moſt compaſſionate Saviour, whoſe laſt declaration to his diſciples before his aſcenſion was, "that re-"pentance and remiſſion of ſins ſhould be preached in his name "among all nations (43)."

It is evident, that the plaineſt Scriptures (and ſuch we are to go by) are againſt the doctrine before mentioned; and that the ſame force of words that is therein uſed to expreſs the eternal happineſs of thoſe that are ſaved, is alſo made uſe of to expreſs the eternity of their ſtate who are loſt. But the advocates for that ſide of the queſtion reſt their plea and ſtreſs of their argument on the foot of divine mercy; and God forbid that we ſhould go about to ſtraiten that mercy towards others (though

(43) Luke xxiv. 47.

even

even devils) to which the very beſt of us ſtand indebted both for all they have, and all they have to hope for; and did the matter of the queſtion turn merely upon mercy, in like manner as a gaol delivery depends on the arbitrary clemency of an earthly prince, I doubt not, that either one ſingle ſoul would not go to hell, or if any, that a hoſt of angels would be ſent thither with a meſſage of mercy; nay, if neceſſary to their ſalvation, that even Jeſus Chriſt himſelf would condeſcend ſo far, as to viſit thoſe unhappy priſoners with a free offer of peace and reconciliation for their redemption. But here it muſt be obſerved, that mercy miſunderſtood and miſapplied, is no other than man's own falſe idea of mercy. God's mercy in regard to man reſpects him as a creature that He has endowed with freedom of will, and whoſe happineſs or miſery depends on the right or wrong direction of his choice and affections, by which he becomes capable or incapable of the divine mercy. Now to compel ſuch a creature, is to undo him, to unmake him what he is; and therefore mercy, with regard to him, is to provide for him ſuch means and motives as may influence his underſtanding, will, and affections to what is good as his free choice. Now through the mercy of God every thing is done in this life (which is man's only ſtate of probation) in order to this end, though man knoweth it not; how then are we to expect, that any means of this kind ſhould be more effectual in the other world, wherein all things are repreſented to us as unchangeable, where the tree lieth as it falls for heaven or hell, and where all things increaſe in good or evil to eternity in their reſpective kingdoms? Praiſed be the name of the Lord, for his mercy endureth for ever! And as it is infinite, ſo it extends to all poſſible caſes; but to make us good, that we may be qualified for happineſs *againſt our will*, is no poſſible caſe, ſeeing that to be good, is to *will* good with deſire and affection, which the ſelf-hardened and impenitent are averſe to, and therefore render themſelves unreceptive of mercy. Now the very idea of diaboliſm carries in it repugnancy and hatred to God and goodneſs, and conſequently the greateſt contrariety to the poſſibility of converſion. Were it otherwiſe, and that the moſt malignant ſpirit in hell could ſincerely ſay, "Lord, I am weary and aſhamed of this evil "nature,

" nature, and ſorry for the ſins that have brought me into it; O " help and deliver me through thy mercy from it, that I may be " converted, and become thy ſervant!" In this caſe, he would inſtantly ceaſe to be a devil, and become an object of the divine mercy; but repentance, prayer, and the deſire of good, is all from the grace of God, and dwelleth not in thoſe who are the willing ſervants of ſin, and therefore only free from, not to, righteouſneſs (44).

It is ſuppoſed by ſome, that length of ſuffering will at laſt ſubdue the reluctance of the will, melt the heart into tenderneſs, and turn the worſt of evil ſpirits to repentance and ſupplication for pardoning mercy, and qualify them for it; but this, as juſt now obſerved, is the ſole effect of that grace which they are not admiſſive of, and not the effect of ſuffering, which has no ſuch power belonging to it; but has its different effects relative to the different ſtates of thoſe who are the ſubjects of its operations. Thus we ſee, that as the ſame fire which melts the wax, hardens the clay, ſo the ſharpeſt ſufferings have contrary effects on different perſons. They who have any remnant of grace in their inmoſt ſoul (however unrighteous they have been outwardly) any ſpark of the divine life ſtill remaining in their interiour, are ſoftened and meliorated by them, and become obedient to the heavenly voice, crying within them, Why will ye die? Turn unto the Lord, that iniquity may not be your ruin: whilſt the obdurate and impenitent ſay in their hearts with Pharaoh, Who is the Lord, that we ſhould obey him? And turn that puniſhment, which ſhould be for their amendment, into the occaſion of their blaſphemy and deſpair. Could length of ſuffering produce the effect before mentioned, we might naturally ſuppoſe that ſome change for the better would, in the courſe of thouſands of years, have taken place in him who is called in Scripture (45), " That old Serpent, which is the " Devil and Satan;" and yet, as he had the preſumption to tempt our Saviour in the wilderneſs, and ſtill continues to practiſe his wicked devices, in order to work our ruin; ſo of him it is foretold, that after being bound a thouſand years, during

(44) Rom. vi. 20. (45) Apoc. xx. 2.

Chriſt's millennial reign on earth, and being looſed from his priſon, he will again go out to deceive the nations (46); ſo little of likelihood, if any poſſibility, there is, that they, who have confirmed themſelves in enmity and hatred to all goodneſs, ſhould become capable of repentance to ſalvation. I deſire not to ſtrain any argument beyond its proper ſtrength againſt an hypotheſis, which I find myſelf more ready to receive, upon any ſatisfactory grounds, than to reject; but let truth be ever held ſacred and inviolable, whether it be according or contrary to our natural inclinations and wiſhes; nor let that be called a want of charity, where charity is not concerned, or would ſuffer perverſion and abuſe: for charity, which in its proper ſignification is love, cannot extend to that which is eſſentially evil; otherwiſe we muſt condemn that ſolemn appeal of the man after God's own heart: "Do not I hate them, O Lord, "that hate thee (47)?" And it was charged upon Jehoſhaphat for ſin (though otherwiſe a good king) that he had joined himſelf in confederacy with the wicked Ahaziah, as in thoſe words of Jehu: "Shouldeſt thou help the ungodly, and love them "that hate the Lord? therefore is wrath upon thee from before "the Lord (48)." Whence we are to learn a caution how we bring diſhonour upon this divine grace of charity, by miſapplying it to falſe and unworthy objects, to the leſſening of our zeal and affections for the honour of God, and the things that be of God.

We are encouraged to hope, that many things which have been offered in the courſe of this Preface will be found properly introductory to the following volume, and ſhall now conclude it with two or three ſhort remarks to the ſerious reader, as no other is capable of reaping any benefit from our author's writings; nor to others have we any thing to ſay, unleſs it be to caution them againſt treating with deriſion or ſcurrility ſuch matters as they may be more nearly concerned in than they at preſent ſuppoſe. Even the very dreams of good men, in relation to things of the other world, have at times ſomething divine in them, and are not lightly to be regarded; but where ſuch

(46) Apoc. xx. 7, 8. (47) Pſal. cxxxix. 21. (48) 2 Chron. xix. 2.

communicate

communicate to us important inſtructions and diſcoveries as by commiſſion, and from their own experience, and that with deliberation, conſiſtency, and clearneſs, they demand our attention and reverence. And here it is to be obſerved, that what this author has publiſhed to the world concerning the ſtates of departed ſouls reſpectively, the laws of the inviſible worlds, and a thouſand particular circumſtances belonging thereto, appear to be ſuch as could never enter into the heart of man to conceive, unleſs they had been given to him from above; and yet carry ſomething of an internal evidence along with them, as ſoon as they are received by a ſerious mind; for, after all, it is more the right temper and diſpoſition of the mind, than its ſagacity, that gives us to ſee theſe things in their proper light. It is every wiſe man's care to guard againſt a ſtubborn incredulity on the one hand, as well as againſt any deluſion that an over haſty belief might expoſe him to on the other; and in this age of doubting and diſputing all things of a ſpiritual nature, our greater danger is confeſſedly from the former ſide, and therefore it behoves us to give the more heed, that we lean not to the error of the times. Beſides, the weight and importance of the ſubjects here treated of adds to the credibility of the meſſage, as coinciding with our confidence in the promiſes of the Lord, that He will reveal his ſecrets to his ſervants, and not forſake his church in the time of her extremity; but ſend his extraordinary meſſengers and miniſters endued with light and power from on high to alarm the careleſs, to call back the wanderers, to confirm the wavering, and to comfort the ſpirit of the humble and contrite ones with glad tidings from the heavenly Canaan, the lot of their inheritance; and this in order to make ready a people prepared for the Lord againſt his ſecond advent in ſpirit to build up the walls of the New Jeruſalem: and when ſhould ſuch meſſengers be more expected, or when more entitled to a better welcome than in this our time of deſolations, when faith and charity have ſo far failed amongſt us, and when darkneſs is on the face of the deep, darkneſs in the church, and darkneſs in the ſtate, darkneſs in the minds of good men, and darkneſs on all the diſpenſations of providence, ſo as to give emphatical application of thoſe words of the Pſalmiſt to our preſent condition:

dition: "It is time, O Lord, that thou have mercy upon Sion, "yea, the time is come (49)." But who are they that moſt reject the teſtimony of thoſe ſpecial meſſengers, and thoſe faithful witneſſes to the Truth, which the Father of Lights has ſent from time to time for the edification of his church, and the confirmation of the faith of many in it? Who but ſuch as are ever calling out for more evidence for believing, and pleading the want of it in juſtification of their unbelief, whilſt at the ſame time they labour all they can to invalidate the evidence of all human teſtimony, which is the ordinary medium through which divine truth is conveyed to us.

And now, dear reader, I bid you farewell, ſincerely wiſhing that you may be of the number of thoſe who take the Holy Scriptures for their guide, as their authentick outward rule of faith and life, and in an honeſt and good heart receive the Word of God, and keep it: and may the Spirit of Wiſdom give us a right judgment in all things pertaining to ſalvation, that ſo we may be preſerved from error through an over haſty credulity on the one hand, and an obſtinate incredulity on the other; neither rejecting the teſtimony of men fearing God, and of good report, as to what great things the Lord hath done for them, and to be communicated by them for the benefit of their brethren; nor ſuffering ourſelves to be impoſed on by the cunning craftineſs of ſuch as lie in wait to deceive: and as it is more profitable for us to have the heart eſtabliſhed in grace, and to glorify God in our lives, than to be gifted with viſions and particular revelations (through danger of being exalted above meaſure thereby) ſo let us not be high-minded, but fear; nor, becauſe others have been ſo favoured, expect or deſire the ſame ourſelves, but walk humbly and contentedly in the way of God's ordinary diſpenſations, leſt preſumption or a vain curioſity ſhould expoſe us to the danger of deluſion from our ſpiritual enemy: and as to thoſe that cannot receive many of the things delivered in the following book, and alſo as to thoſe that do receive them, let them not judge one another, but follow the rule of moderation laid down by the apoſtle, Rom. xiv. every one abiding

(49) Pſal. cii. 13.

by

by that of which he is perſuaded in his own mind, in a candid forbearance towards others. In men of a Chriſtian ſpirit, charity eaſily beareth all ſuch things, believeth all things for good, and hopeth all things for the beſt: and as we are all brethren on a journey to the ſame heavenly country, ſo let us hold on our way together in peace, and that love, which is more than knowledge; and may the God of peace and love be with us!

AN

ANSWER

TO A

LETTER FROM A FRIEND.

BY THE AUTHOR.

I TAKE pleaſure in the friendſhip you expreſs for me in your letter, and return you thanks for the ſame; but as to the praiſes therein, I conſider them as belonging to the truths contained in my writings, and ſo refer them to the Lord our Saviour as his due, who is in himſelf the Fountain of all Truth. It is the concluding part of your letter that chiefly engages my attention, where you ſay as follows: "As after your departure "from England diſputes may ariſe on the ſubject of your wri- "tings, and ſo give occaſion to defend their author againſt ſuch "falſe reports and aſperſions, as they who are no friends to "truth may invent to the prejudice of his character, may it "not be of uſe, in order to refute any calumnies of that kind, "that you leave behind you ſome ſhort account of yourſelf, as "concerning, for example, your degrees in the univerſity, the "offices you have borne, your family and connexions, the ho- "nours which I am told have been conferred upon you, and "ſuch other particulars as may ſerve to the vindication of your "character,

" character, if attacked; that ſo any ill-grounded prejudices " may be obviated or removed? For where the honour and " intereſt of truth are concerned, it certainly behoves us to " employ all lawful means in its defence and ſupport." After reflecting on the foregoing paſſage, I was induced to comply with your friendly advice, by briefly communicating the following circumſtances of my life.

I was born at Stockholm, in the year of our Lord 1689, Jan. 29. My father's name was Jeſper Swedberg, who was Biſhop of Weſtrogothia, and of celebrated character in his time. He was alſo a member of the Society for the Propagation of the Goſpel, formed on the model of that in England, and appointed Preſident of the Swediſh churches in Penſylvania and London by King Charles XII. In the year 1710 I began my travels, firſt into England, and afterwards into Holland, France, and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently converſed with Charles XII. King of Sweden, who was pleaſed to beſtow on me a large ſhare of his favour, and in that year appointed me to the office of Aſſeſſor in the Metallick College, in which office I continued from that time till the year 1747, when I quitted the office, but ſtill retain the ſalary annexed to it as an appointment for life. The reaſon of my withdrawing from the buſineſs of that employment was, that I might be more at liberty to apply myſelf to that new function to which the Lord had called me. About this time a place of higher dignity in the ſtate was offered me, which I declined to accept, leſt it ſhould prove a ſnare to me. In 1719 I was ennobled by Queen Ulrica Eleonora, and named *Swedenborg*; from which time I have taken my ſeat with the nobles of the equeſtrian order in the triennial aſſemblies of the ſtates. I am a fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never deſired to be of any other community, as I belong to the Society of Angels, in which things ſpiritual and heavenly are the only ſubjects of diſcourſe and entertainment; whereas in our literary ſocieties the attention is wholly taken up with things relating to the body and this world. In the year 1734 I publiſhed the *Regnum Minerale* at Leipſick,

Leipſick, in three volumes, folio; and in 1738 I took a journey into Italy, and ſtaid a year at Venice and Rome.

With reſpect to my family connexions: I had four ſiſters; one of them was married to Erick Benzelius, afterwards promoted to the Archbiſhoprick of Upſal; and thus I became related to the two ſucceeding Archbiſhops of that See, both named Benzelius, and younger brothers of the former. Another of my ſiſters was married to Lars Benzelſtierna, who was promoted to a provincial government, but theſe are both dead; however, two Biſhops, who are related to me, are ſtill living; one of them is named Filenius, Biſhop of Oſtrogothia, who now officiates as Preſident of the Eccleſiaſtical Order in the General Aſſembly at Stockholm, in the room of the Archbiſhop, who is infirm; he married the daughter of my ſiſter; the other, who is named Benzelſtierna, Biſhop of Weſtermannia and Dalecarlia, is the ſon of my ſecond ſiſter; not to mention others of my family who are dignified. I converſe freely, and am in friendſhip with all the Biſhops of my country, which are ten in number, and alſo with the ſixteen Senators, and the reſt of the Grandees, who love and honour me, as knowing that I am in fellowſhip with angels. The King and Queen themſelves, as alſo the three Princes their ſons, ſhew me all kind countenance; and I was once invited to eat with the King and Queen at their table (an honour granted only to the peers of the realm) and likewiſe ſince with the hereditary Prince. All in my own country wiſh for my return home; ſo far am I from the leaſt danger of perſecution there, as you ſeem to apprehend, and are alſo ſo kindly ſolicitous to provide againſt; and ſhould any thing of that kind befall me elſewhere, it will give me no concern.

Whatever of worldly honour and advantage may appear to be in the things before mentioned, I hold them as matters of low eſtimation, when compared to the honour of that ſacred office to which the Lord himſelf hath called me, who was graciouſly pleaſed to manifeſt himſelf to me his unworthy ſervant, in a perſonal appearance in the year 1743; to open in me a ſight of the ſpiritual world, and to enable me to converſe with ſpirits and angels; and this privilege has been continued to me to this day. From that time I began to print and publiſh various unknown

known *Arcana*, that have been either ſeen by me, or revealed to me, concerning heaven and hell; the ſtate of men after death; the true worſhip of God; the ſpiritual ſenſe of the Scriptures; and many other important truths tending to ſalvation and true wiſdom: and that mankind might receive benefit from theſe communications, was the only motive which has induced me at different times to leave my home to viſit other countries. As to this world's wealth I have ſufficient, and more I neither ſeek nor wiſh for.

Your letter has drawn the mention of theſe things from me, in caſe, as you ſay, they may be a means to prevent or remove any falſe judgment or wrong prejudices with regard to my perſonal circumſtances. Farewell; and I heartily wiſh you proſperity both in things ſpiritual and temporal, of which I make no doubt, if ſo be you go on to pray to our Lord, and to ſet him always before you.

EMAN. SWEDENBORG.

London, 1769.

CATALOGUE

OF THE

THEOLOGICAL BOOKS

Publiſhed by the Author EMANUEL SWEDENBORG.

ARCANA CŒLESTIA, quæ continent Explicationem ſuper Geneſin et Exodum, 8 vol. Londini An. 1747 ad 1758, ed.

De Coelo et Inferno. De Nova Hieroſolyma et ejus Doctrina Cœleſti. De Ultimo Judicio. De Equo Albo. De Telluribus in Univerſo, Londini An. 1758, ed.

Doctrina Novæ Hierosolymæ. De Domino. De Scriptura Sacra. Doctrina vitæ pro Nova Hieroſolyma. Continuatio de Ultimo Judicio, et de Mundo Spirituali, Amſtelodami An. 1763, ed.

Sapientia Angelica de Divina Providentia, et de Divino Amore et Divina Sapientia, Amſtelodami An. 1763, ed.

Delitiæ Sapientiæ de Amore Conjugiali. Poſt quas ſequuntur voluptates inſaniæ de Amore Scortatorio, Amſtelodami An. 1768, ed.

Apocalypsis Revelata, Amſtelodami An. 1764, ed.

Vera Christiana Religio, continens Univerſam Theologiam Novæ Eccleſiæ, à Domino apud Danielem, Cap. vii. 13, 14. et in Apocalypſi, Cap. xxi. 1, 2. prædictæ, Amſtelodami An. 1771.

CONCERNING

HEAVEN AND HELL.

IN our Lord's diſcourſe with his diſciples on the *Conſummation of the age* (1), or laſt time of the church, at the end of his prophecies concerning its ſucceſſive ſtates in regard to love and faith (2), he ſays thus: "Immediately after the "tribulation of thoſe days ſhall the ſun be darkened, and the "moon ſhall not give her light, and the ſtars ſhall fall from "heaven, and the powers of the heavens ſhall be ſhaken; and

☞ References for explanation, illuſtration, and proof, to a Latin work of the author, in eight volumes in quarto, entitled, *Arcana Cœleſtia*, or, *Heavenly Secrets*, printed in numbers, or ſhort ſections, to which the references direct. n. with the figures following that letter, denotes the number of the ſections referred to, from the beginning to the end of that work.

N. B. As the references under many articles are too numerous to be inſerted, the tranſlator often paſſes over the preceding numbers, and only gives two or three of the laſt; as the author, in the body of that work, by a moſt ſtupendous ſtrength of memory, generally refers the reader to the foregoing numbers, in which the ſubject matter before him is treated of.

(1) The words here tranſlated, *The conſummation of the age*, is the true rendering from the Greek, and not, *The end of the world*, as in our common tranſlation, the word Αἰων never ſignifying the *world*, but an age or period of time, or a diſpenſation of things; and here particularly, of the church, as explained by the author: and that it here ſignifies the end of the church under its preſent diſpenſation. See n. 4535. 10672.

(2) Our Lord's predictions concerning the conſummation of the age, his ſecond advent, the ſucceſſive deſolation of the church, and the laſt judgment, as in Matt. xxiv. xxv. are explained in the work entitled, *Arcana Cœleſtia*, in the prefixes to Geneſis, from the fifth to the twenty-fourth chapter, n. 3353 to 3356, &c. and 5063 to 5071.

" then ſhall appear the ſign of the Son of Man in heaven: and " then ſhall all the tribes of the earth mourn, and they ſhall " ſee the Son of Man coming in the clouds of heaven with " power and great glory: and he ſhall ſend his angels with a " great ſound of a trumpet, and they ſhall gather together his " elect from the four winds, from one end of heaven to the " other." Matt. xxiv. 29, &c. They who underſtand theſe words according to the ſenſe of the letter, ſuppoſe that all theſe things are to come to paſs, as they are literally deſcribed, at that time which is called the laſt judgment; and accordingly not only that the ſun and moon ſhall be darkened, the ſtars fall from heaven, the ſign of the Lord appear in heaven, and that they ſhall ſee him in the clouds, and with him his angels with trumpets; but alſo, according to predictions of like ſound in other parts of the ſacred writings, that the whole viſible world ſhall periſh, and be ſucceeded by a new heaven and a new earth; and this is the general belief of Chriſtians at this time: but all ſuch are ſtrangers to the interior of the ſcriptures, which have a hidden ſenſe throughout, holding forth to us things ſpiritual and heavenly, by ſuch as are natural and mundane in the expreſſion of the letter, and this not only in ſentences taken collectively, but alſo in every particular word (3): for the ſcriptures are written entirely according to correſpondences (4), in order to repreſent to us inward and ſpiritual things, by ſuch as are outward and natural, as will evidently appear by what is delivered and ſhewed in many places concerning this inward ſenſe, in a work intitled, *Arcana Cœleſtia*, and alſo by a collection of inſtances of this kind taken thence, in a ſmall treatiſe, *De Equo Albo*; or, *Of the White Horſe*, mentioned in the Revelations: and according to this ſenſe we are to underſtand the things of which our Lord ſpeaks, in the place before cited, concerning his coming in the clouds of heaven; viz. by the ſun there being

(3) That there is an inward or ſpiritual ſenſe throughout the whole of the ſcriptures. See n. 1143, 1984, 2135, &c. 9063, 9086.

(4) That the *Word* is written by the ſtrict rules of correſpondences, and that ſpiritual things are therein ſignified throughout, n. 1404, 1408—2900, 9086. See chapters on correſpondences in this work.

darkened,

darkened, is ſignified the Lord in regard to love (5); by the moon, the Lord with reſpect to faith (6); by ſtars, the knowledges of goodneſs and truth, or love and faith (7); by the ſign of the Son of Man in heaven, the manifeſtation of divine truth; by the tribes of the earth mourning, all particulars and circumſtances relating to goodneſs and truth, or love and faith (8); by the coming of the Lord in the clouds of heaven with power and glory, his preſence in the word, and right interpretation of it (9), clouds ſignifying the literal (10), and glory the inward and ſpiritual ſenſe of the word (11); and by angels with a trumpet giving a loud ſound, is ſignified heaven and divine truth proceeding thence (12). Hence we are given to underſtand by theſe words of our Lord, that at the conſummation of the age, or end of the church period, when there ſhall no longer be faith and charity on earth, that the Lord will open the ſcriptures in their ſpiritual ſenſe, and reveal the heavenly ſecrets therein contained. The ſecrets revealed in the following work are concerning heaven and hell, and the life of man after death, ſubjects which the church now o'days hardly knows any thing of, though deſcribed in the written word; nay, many who were born and live within the pale of it deny them, ſaying in their hearts, Who ever came from thence to ſhew us of theſe things: leſt therefore the like incredulity, which chiefly reigns among the learned and worldly wiſe, ſhould infect the ſimple in heart, and the ſimple in faith; to me it has been granted to

(5) That *ſun* in the Word ſignifies the Lord, in reference to love, and thence love to the Lord, n. 1529, 1837—7083, 10809.

(6) That *moon* in the Word ſignifies the Lord, in reference to faith, and thence faith in the Lord, n. 1529, 1530—4996, 7083.

(7) That *ſtars* in the Word ſignify knowledges *(cognitiones)* of things good and true, n. 2495, 2849, 4697.

(8) That *tribes* ſignify all truths, and things good in their complex, and ſo the whole of faith and love, n. 3858, 4060, 6335.

(9) That the *coming of the Lord* ſignifies his preſence in the word, and revelation of it, n. 3900, 4060.

(10) That *clouds* in the Word ſignify the written word in its literal ſenſe, n. 4060—10551, 10574.

(11) That *glory* in the Word ſignifies divine truth, as it is in heaven, and as it is in the internal or ſpiritual ſenſe of the word, n. 4809—9429, 10574.

(12) That *trumpet* ſignifies divine truth in heaven, and as revealed from heaven, n. 8815, 8823. In like manner, *voice*, n. 6971, 9926.

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aſſociate with angels, and to converſe with them, as man does with man; and alſo to ſee the things that are in the Heavens and in the Hells, and this now for thirteen years together; and alſo now to deſcribe the things ſo ſeen and heard, in order that hereby the minds of the ignorant may be enlightened, and an end put to incredulity. By the vouchſafement of this immediate revelation we are given to know, that the coming of the Lord is at hand.

That the Lord is the God of Heaven.

2. The firſt and principal thing to know is, who is the God of heaven, as all other things depend thereon; how throughout the univerſal heaven no other is acknowledged for the God of heaven, but the Lord alone: it is there confeſſed by all, as he himſelf taught on earth; that he is "One with the Father;" that "the Father is in him, and he in the Father;" and that "he who ſeeth him, ſeeth the Father;" and that "all holineſs "proceeds from him," John x. 30, 38. ch. xiv. 10, 11. ch. xvi. 13, 14, 15. I have frequently diſcourſed with the angels on this ſubject; and they conſtantly affirmed, that they knew not how to divide the Godhead into three, inaſmuch as they know and perceive that it is one, and that in the Lord: moreover, they ſaid, that ſuch of the church as paſſed from this world into the other with the idea of three Deities in their minds, cannot be admitted into heaven, their thoughts being diſtracted, as it were, between one God and another; whereas it is contrary to the laws of the kingdom to believe in three, and confeſs but one (13): for in heaven every one declares his real ſentiments, language there being the expreſſion of the mind, or as thinking audibly; and therefore there is no admittance for ſuch as have formed their ideas of the Godhead according to ſuch a threefold diviſion and ſeparation, without concen-

(13) That on certain Chriſtians being tried in the other life, as to the idea they had of God, it was found, that they had the idea of three gods, n. 2329, 5256, 10736, 10738, 10821. That a Divine Trinity in the Perſon of the Lord, is acknowledged in heaven, n. 14, 15, 1729, 2005, 5256, 9303.

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trating them into one in our Lord; beſides, as among the angels there is a communication of their thoughts, ſhould any one, whoſe belief and confeſſion were ſo contradictory, come among them, he would immediately be diſcovered, and eliminated from their ſociety: let it be noted, however, that all thoſe, who in their life-time here did not ſeparate between truth and goodneſs, or faith and love, do in the other world, under the inſtruction of the angels, [*whatever miſtakes they may have innocently imbibed here*] readily receive the true and heavenly doctrine of our Lord being the God of the univerſe: but it is otherwiſe with thoſe, who, in this ſtate of mortality, ſeparated between faith and good life, or, in other words, whoſe practice was not according to true faith.

3. They who in this life (though outwardly profeſſing members of the church) did not believe in our Lord, but in the Father only, and confirmed themſelves by arguments in ſuch their unbelief, find no place in heaven; and foraſmuch as they are without all influx from heaven, where the Lord only is worſhipped, they are gradually diveſted of the faculty of thinking rightly on any ſubject, and at length either become like mutes, or elſe talk fooliſhly, moping about with their arms hanging dangling down before them, like paralyticks or ideots. They who have openly denied the divinity of our Lord, believing only in his human nature, as do the Socinians; they likewiſe are excluded from heaven, and being carried forward a little towards the right (*), are let down into a deep pit, and ſo ſeparated from the reſt that come from the Chriſtian world: but as to ſuch as profeſs to believe in an unmanifeſted divinity, which they call the Great Being, or Spirit of the Univerſe, from which all things proceeded, and renounce all faith in the Lord; theſe, on examination, are found to believe in no God, foraſmuch as their unmanifeſted deity, or unknown God, is, according to their creed, no other than a myſterious ſomething like

(*) The place of ſpirits in the other world, as alſo their aſcent into heaven, or deſcent into hell, is all along deſcribed by the author in reference to the body of the ſpectator; and the meaning in this paſſage is, that the ſpirits here mentioned appear to ſink down in front, a little towards the right, into the particular place appointed for them. Tranſl.

nature in its firſt forms, which, as they have no conception of it (14), cannot be any object of faith or love to them: theſe have their lot amongſt thoſe who are called Naturaliſts. The caſe is different with thoſe that are born without the church, and are called Heathens, of whom we ſhall ſpeak hereafter.

4. All infants, which conſtitute a third part of the ſociety in heaven, are initiated in the doctrine and faith of the Lord being their Father, and afterwards of his being Lord of all, and conſequently the God of heaven and earth. That they increaſe in ſtature and knowledge, even to angelical underſtanding and wiſdom, will be ſhewed in what follows.

5. That the Lord is the God of heaven will admit of no doubt with thoſe that are true members of the church, as he himſelf hath told us: "All things that the Father hath are "mine"—"All power is given unto me in heaven and in earth." Matt. xi. 27. John xvi. 15. xvii. 2. Matt. xxviii. 18. It is ſaid "in heaven and in earth," for he who governs heaven, governs the earth alſo, as the latter is ſubject to the former (15). Now in quality of Governor of heaven and earth, we receive from him all the good of love, and all the true of faith, conſequently all underſtanding, wiſdom and happineſs, and, to ſum up all, eternal life, according to that declaration of our Lord, "He that "believeth on the Son, hath eternal life; but he that believeth "not the Son, ſhall not ſee life." John iii. 36. And elſewhere: "I am the reſurrection and the life; he that believeth "in me, though he were dead, yet ſhall he live; and he that "believeth in me ſhall never die." John xi. 24, 25. And in another place: "I am the way, the truth, and the life." John xiv. 6.

6. There were certain ſpirits, who, whilſt they lived in the body, profeſſed only faith in the Father, without having any

(14) That a deity, not conceivable by any idea, is no object of faith, n. 4733, 5110, 5633, 6982, 6996, 7004, 7211, 9267, 9359, 9972, 10067.

(15) That the univerſal heaven is the Lord's, n. 2751, 7086. That he hath all power in heaven and earth, n. 1607, 10089, 10827. That as the Lord governs heaven, and all things depending thereon, ſo conſequently all things in this world, n. 2026, 2027, 4523, 4524. That the Lord alone has the power of defending us againſt the evil ſpirits of darkneſs, of guarding us againſt all evils, and of confirming us in all good, and ſo conſequently, of ſaving us, n. 10019.

other

other idea of our Lord than as of another man, and conſequently did not believe in him as the God of heaven; wherefore they had leave to go about and enquire as they would, whether there were any other heaven than that of our Lord; but after continuing their enquiry for ſome days, they could procure no information of any other. They were of that claſs, who ſuppoſe the happineſs of heaven to conſiſt in pomp and dominion; and becauſe they could not obtain their wiſhes, but were told, that the joys of heaven did not conſiſt in ſuch things, they were highly diſpleaſed, as not deſiring any other heaven than wherein they might domineer over others in a pre-eminence after the faſhion of this world.

That the Divinity of the Lord conſtitutes Heaven.

7. The angels conſidered collectively are called Heaven, as being the conſtituents of it, though in truth the divine virtue proceding from the Lord by influx, and received by the angels, does really conſtitute it eſſentially, both in general, and alſo in its particular diſtinctions: now this divine influence proceeding from the Lord, is the good of love, and the true of faith, and according to the meaſure of their recipiency of theſe from him, in ſuch degree is the excellence of their angelical nature, and ſo far do they conſtitute the forms of their reſpective heavens.

8. Every angel throughout the heavens knows, and intimately perceives, that he cannot will and do any good, nor think and believe any truth from mere ſelf, but only from the divine influx, and conſequently from the Lord; and that whatever of good and true they do and think from themſelves, are only apparently, not really ſo, foraſmuch as they have in them no principle of divine life that they can call their own. The angels of the inmoſt or higheſt heaven have a clear perception, and alſo a ſenſation of this influx, and in proportion thereto is their degree of bliſs, which conſiſts in love and light [wiſdom], and as theſe are derived from the Lord's divinity, it is evident that this conſtitutes heaven, and not any thing proceeding from the

the nature of angels, as of themſelves (16). Hence it is that heaven is called in ſcripture his dwelling and throne, and that the bleſſed inhabitants of it are therein ſaid to be in the Lord (17). How heaven is repleniſhed with divine virtue proceeding from him, will be explained in what follows.

9. The angels go ſtill farther in this matter, affirming from the wiſdom that is in them, that not only all goodneſs and truth, but likewiſe the whole of life proceed from the Lord by way of continual emanation, confirming their poſition by this argument, viz. That nothing can exiſt from itſelf, but from ſome prior cauſe, and all things from the firſt cauſe, which they call the original eſſence of the life of all things; and that they ſubſiſt in like manner, as ſubſiſtence is no other than a continuation of exiſtence, and whatever loſes its connexion with the firſt cauſe, through the intermediate links, muſt loſe its exiſtence: as then there is but one fountain of life, and man ſubſiſts only as a ſtream iſſuing therefrom, conſequently, ſhould the communication ceaſe, ſo alſo muſt his life: moreover, they affirm, that as from this one only fountain (the Lord) of life proceed divine goodneſs and truth, ſo do they operate in every one according to the reception of them: they who receive them into their faith and life, in ſuch they conſtitute heaven; but they who reject or pervert them, convert good into evil, and truth into error (*), and ſo they become hell to them. They farther eſtabliſh this truth by the following argument, viz. That all things in the univerſe have ſome relation to goodneſs and truth, the

(16) That the angels of heaven acknowledge all good to be from the Lord, and nothing of it from ſelf, and that the Lord dwells with them, though in his own divine principles, and not in any thing that is proper to them, or which they can call their own, n. 9338, 10125, 10151, 10157. And that therefore in the word, by angels, is underſtood ſome attribute of the Lord, n. 1925, 2821—8192, 10528: and they are alſo ſometimes called gods, from the indwelling of the divinity in them, n. 4295, 4402, 8301, 8192. That alſo all good and all truth, eſſentially ſuch, conſequently, all peace, love, charity and faith, are only from the Lord, n. 1614, 2016—2892, 2904: as likewiſe all wiſdom and underſtanding, n. 121, 124.

(17) That they who are in heaven, are ſaid to be in the Lord, n. 3637, 3638.

(*) Thus we read of thoſe, "who changed the truth of God into a lie." Rom. i. 25. and of the Lord being a "lying ſpirit in the mouth of Ahab's prophets," 1 Kings xxii. 22. Tr.

life

life of man's will (which is that of his love) to the former, and man's intellectual life (which is that of his faith) to the latter: now as all goodneſs and truth comes from above, ſo does alſo every vital principle in man: this being the creed of angels, they of conſequence reject all gratitude and thanks directed to them, even for their moſt beneficent miniſtrations, and are highly diſpleaſed, and withdraw themſelves, when any one aſcribes good to them as the authors of it; nay, they are aſtoniſhed to think that any one ſhould be ſo beſotted, as to imagine that he can be wiſe, or do any good from himſelf; nor do they call that good, which has ſelf for its end, but that alone which is done from a diſintereſted love of goodneſs; this they call good from the divine fountain, and the principle that conſtitutes heaven, as having the Lord for its eſſence and root (18).

10. There are certain ſpirits, who, in the body, had confirmed themſelves in this faith, that the good which they did, and the truths which they believed, were from themſelves, and as ſuch to be appropriated to them: of this claſs are all they who place merit in their good works, and value themſelves on their own fancied righteouſneſs: ſuch have no admittance into heaven, for the angels ſhun their company, and look upon them either as ſtupid, or as thieves; as ſtupid, becauſe they ſet themſelves, and not the Lord, always before them; as thieves, becauſe they rob him of the honour that belongs to him: all ſuch are profeſſedly enemies to the aſſurance of faith that obtains among the ſaints above, viz. That divine virtue, proceeding from the Lord alone, and received by the angels, conſtitutes both the ſanctity and happineſs of heaven.

11. That they who are in heaven, and alſo they who are true members of the church on earth, are in the Lord, and the Lord in them, appears from his own words: "Abide in me, "and I in you: as the branch cannot bear fruit of itſelf, except "it abide in the vine, no more can ye, except ye abide in me: "I am the vine, ye are the branches: he that abideth in me, "and I in him, the ſame bringeth forth much fruit; for with-"out me ye can do nothing." John xv. 4—7.

(18) That all good in the angels from the Lord, has in it the divine nature of the Lord, but not the good that is from themſelves, n. 1802, 3951, 8478.

12. Hence it may appear, that the Lord is with the angels in his own divine eſſence, and is all in all in heaven, becauſe the good that is there is from him, and what proceeds from his divine nature is properly himſelf, and conſtitutes heaven, and not any thing that belongs to the angels as their proper own.

That the Divine Influx of the Lord in Heaven produces Love to him, and Charity to one another.

13. The divine efflux emaning from the Lord is called in heaven divine truth on the following account: it iſſues from his divine love; and this divine love and divine truth are to each other as the heat and light of the ſun in our world, love being expreſſed and ſignified by the former, and truth proceeding from it (19) by the latter, and this by the law of correſpondence: ſo then divine love is the eſſence, and divine truth is the form, and thus united, they enliven all things in heaven, as the heat and light of our ſun, in conjunction, fructify the earth in the ſpring and ſummer ſeaſons: but it is otherwiſe where they are not united, or the light not ſufficiently impregnated with heat, for then all is benumned and lifeleſs. This divine good, which is repreſented by heat, is the good of love in the angels, and divine truth is that through and by which it operates and is manifeſted.

14. That the divine virtue which conſtitutes the nature of heaven is love, is becauſe love is a principle of ſpiritual union, and joins the angels to the Lord, and to one another, inſomuch that they are but as one in his ſight: beſides, love is the very eſſence to every life, and conſequently both to men and angels: and this anſwers to experience, for how is every one animated and warmed by the fire of love! how languid and cold under

(19) That *fire* in the word ſignifies love in both ſenſes, n. 934, 4906, 5215. That the holy and cœleſtial fire ſignifies divine love, and every particular affection of it, n. 934, 6314, 6832. That the light therefrom ſignifies the truth proceeding from the good of love: and light in heaven, divine truth, n. 3395, 3485, 3636—9548, 9684.

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the abſence of it! and how lifeleſs under the total privation of it (20)! But it muſt be remembered by the way, that the life of every one correſponds to the particular kind of love that actuates him.

15. There are two diſtinct kinds of love that more particularly actuate the angels in heaven, love to the Lord, and love to their neighbour: in the inmoſt or higheſt heaven the former has the aſcendant; in the ſecond or middle heaven, the latter, yet both proceeding from the Lord, and conſtituting their heavens reſpectively: how both theſe kinds of love operate diſtinctly, and how jointly, is clearly diſcerned in the light of heaven, but obſcurely in this world. By love towards the Lord, in heaven, they do not mean the love of him in a perſonal conſideration of the word, but to love the good that proceeds from him, and this is evidenced by the willing and doing good from the principle of love: and by the love of their neighbour, they do not mean merely a perſonal love of their fellows, but the love of truth proceeding from the Divine Word, manifeſting itſelf in willing and acting according to truth in its ſeveral relations: hence it is evident, that theſe two loves are to be diſtinguiſhed as goodneſs and truth ſeparately conſidered, and when conjoined, as goodneſs united with truth (21). But theſe things are of difficult comprehenſion by thoſe who have not clear ideas of what is meant by love, by good, and by neighbour (22).

16. I have ſometimes converſed with the angels on this ſubject, who ſeemed to wonder that any in the Chriſtian church ſhould not know, that to love the Lord, and their neighbour, is to love goodneſs and truth, and to practiſe them from incli-

(20) That *love* is the fire of life, and the real efficient cauſe of it, n. 4906, 5071, 6032, 6314.

(21) That to love the Lord and our neighbour, is to keep the divine commandments, n. 10143, 10153, 10310, 10578, 10648.

(22) By love to our neighbour, we are not to underſtand the love of his perſon, but the good and the true which conſtitutes his character, n. 5025, 10336. They who confine their love to the perſon, without regard to his principles, love equally the evil and the good that is in him, n. 3820. That charity is to will and to be well affected to the truth for its own ſake, n. 3876, 3877. That charity towards our neighbour, is to do what is good, juſt, and right in every relation we ſtand in to him, n. 8120, 8121, 8122.

nation,

nation; when they may ſo eaſily know, that every one teſtifies the ſincerity of his love for another, by a ready compliance with his will, and that this alone is the bond and cement of mutual love among men; as alſo that good proceeding from the Lord muſt be like him, as having his nature in it; and conſequently that they are in his image and likeneſs, whoſe lives are formed on principles of goodneſs and truth, by will and practice: for to will a thing, is to love to do it, according to thoſe words of our Lord: "He that hath my commandments, and keepeth "them, he it is that loveth me; and he that loveth me, ſhall "be loved of my Father, and I will love him, and will mani-"feſt myſelf to him, and we will make our abode with him." John xiv. 21, 23. ch. xv. 10, 12. and elſewhere.

17. That the virtue proceeding from the Lord, which influences the angels, and conſtitutes heaven, is love, is confirmed by the experience of all in heaven; for all there are ſo many forms of love and charity, and appear in beauty beyond deſcription, for their looks, their ſpeech, their every action (23), are ſo many expreſſions of love: moreover, there are certain ſpiritual ſpheres which iſſue from and ſurround every angel and ſpirit, which make known by ſenſible evidence (and that ſometimes to a conſiderable diſtance) the kinds and degrees of their particular affections; for theſe ſpheres are ſo many emanations from their vital affections, and the ſentiments they produce, or, in other words, from the life of their love and faith: the ſpheres thus exhaling from the angels, are ſo replete with love, that they ſenſibly affect the ſpirits that are in company with them: I myſelf at times have been ſo affected by them (24). That love is the predominant principle in the life of angels, is manifeſt alſo from hence, that is, in the other world every one turns his face to the object of his love, ſo they who are principled with love towards the Lord, and towards their neigh-

(23) That the angels are ſo many forms of the love of charity, n. 3804, 4735, 9878, 10177.

(24) That a ſpiritual ſphere, called the ſphere of life, exhales from every man, ſpirit and angel, and is diffuſed around him, like to an atmoſphere, n. 4464, 5179, 7454, 8630. That it ſtreams from the vital affections, and their thoughts iſſuing therefrom, n. 2489, 4464, 6206.

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bour, have their faces always turned towards the Lord; whereas they who are in the love of ſelf, have their faces always turned from him, whatever be the movement of their bodies; for as in the other world, ſpace correſponds to the inward ſtate of ſpiritual beings reſpectively, ſo alſo the four quarters of the heavens (which have not their fixed determinations there as in this world) are determined with reference to the aſpect of the ſpectators reſpectively (*). It is here to be noted, that it is not by any virtue or power in the angels of themſelves, that they always turn their faces to the Lord, but by a holy inſtinctive power derived from him in thoſe who love to obey his will (25): but more of this hereafter, where we ſhall ſpeak of the four quarters of the heavens in the other world.

18. That the divine influencing virtue of the Lord in heaven is love, is becauſe love is recipient of all things proper to heaven, as peace, underſtanding, wiſdom, and happineſs; for love attracts to itſelf whatever is congenial to it, as by a natural inſtinct, for they are its riches and perfection (26): and this we all can witneſs to, as knowing how love in ourſelves ranſacks whatever is laid up in the memory, and takes to itſelf whatever it there finds ſuitable to itſelf, which it diſpoſes of in ſubſerviency to its gratification and end, rejecting and baniſhing all that is contrary to it. That there is inherent in love a ſtrong attractive power, with the deſire of appropriating to itſelf ſuch truths as accord with its nature, I had full experience of in certain ſpirits

(*) This will be farther explained in the ſequel of this work, and may be underſtood thus: As the Lord has his perſonal manifeſtation in heaven always in the eaſt, according to what our author relates, the angels and angelical ſpirits, which way ſoever they turn themſelves, front always to the eaſt, and ſo have the Lord always before them. Quere, If the belief of this among Chriſtians in early days of the church, however they might come by it, did not firſt give occaſion to the cuſtom of turning to the eaſt on repeating the creed. Tr.

(25) That ſpirits and angels conſtantly turn their faces towards the objects of their loves, and conſequently all that are in the heavens towards the Lord, n. 10130, 10189, 10420, 10702. That the four quarters of the heavens in the other life are not fixed as in this, but are determined by the aſpect of the ſpectator, and always the ſame, which way ſoever he turns, n. 10130, 10189, 10420, 10702.

(26) That in love are affections and things innumerable, and that love attracts to itſelf all things that are concordant with it, n. 2500, 2572, 3078, 3189, 6323, 7490, 7750.

that were tranſlated to heaven, who, though of great ſimplicity, and but of moderate capacity whilſt in this world, preſently, upon their admiſſion into the ſociety of angels, attained to angelical wiſdom, and the refined enjoyments of their kingdom; and that, becauſe they loved goodneſs and truth as ſuch, and had, as it were, incorporated them into the very principles of life, whereby they became qualified for the immediate reception of the celeſtial treaſures: but as to thoſe, who in this life had immerged themſelves in the love of ſelf and the world, they are ſo far from being receptive of them, that they have an antipathy to them, and ſo rejecting them upon the firſt ſenſations of them, they immediately aſſimilate in fellowſhip with ſuch of the infernals, whoſe affections accord with their own. There were certain ſpirits, who doubted of the beatitudes of celeſtial love, and therefore were deſirous of being certified concerning the reality of this matter; wherefore they were permitted to be let into the ſtate of it by the removal of that which diſqualified for it, and accordingly they were conducted on to the angelical heaven, from whence they told me, that they felt an inward joy, which they could not expreſs, lamenting at the ſame time, that they muſt return to their former condition. Others alſo were as highly exalted to the participation of heavenly light, as their interior capacity would admit (*); and confeſſed that they underſtood and perceived things that before were utterly incomprehenſible by them. Let thus much ſuffice to ſhew, that love proceeding from the Lord is the only proper diſpoſition for, and recipient of, heaven, and all things proper to it.

19. That love towards the Lord, and love towards our neighbour, comprehend all divine truths, is manifeſt from the following words of our Lord concerning theſe two loves: "Thou "ſhalt love the Lord thy God with all thy heart, and with all "thy ſoul: this is the firſt and great commandment. And the "ſecond is like unto it: thou ſhalt love thy neighbour as thy-"ſelf: on theſe two commandments hang all the law and the "prophets. Matt. xxii. 37, &c. Now the law and the pro-

(*) High in ſenſible appearance, anſwers to inward in ſpiritual things, and higheſt to inmoſt, and this by correſpondence between nature and ſpirit.

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phets comprehend the whole revealed world, and conſequently all divine truth.

That Heaven is divided into Two Kingdoms.

20. Inaſmuch as there are infinite varieties in heaven, and no one ſociety, nor indeed any one angel, exactly like another (27), therefore heaven is to be conſidered under the threefold diſtinction of general, ſpecial, and particular: in general, into two kingdoms; ſpecifically, into three heavens; and, in particular, into innumerable ſocieties; to each of which ſhall be ſpoken in what follows: they are called kingdoms, becauſe heaven is called the kingdom of God.

21. Some angels receive the divine influx more deeply or interiorly, others leſs; the former are called *celeſtial* angels, the latter, *ſpiritual* angels: hence it is that heaven is divided into two kingdoms, whereof the one is called the *celeſtial* kingdom, the other the *ſpiritual* kingdom (28).

22. The angels which conſtitute the celeſtial kingdom, inaſmuch as they receive the divine efflux from the Lord more inwardly, are called interior, and alſo ſuperior angels, from whom the heavens which they conſtitute derive the ſame diſtinctions (29); ſuperior and inferior anſwering to interior and exterior (30).

(27) That there is an infinite variety in the works of God, and no one thing exactly like another, n. 7236, 9002. That there is alſo an infinite variety in the heavens, n. 684, 690, 3744, 5598, 7236. That the varieties in heaven are in the principle of good, n. 374, 4005—7836, 9002. That hereby all the ſocieties in the heavens, and every angel in each ſociety, have ſome diſtinguiſhing characteriſtick, n. 690, 3241, 3519—7833, 7836: and yet, that all are fellow members in the myſtical body of Chriſt, and, as ſuch, united to the Lord, n. 457, 3986.

(28) That heaven, in the full extent of the word, is diſtinguiſhed into two kingdoms, the celeſtial and ſpiritual kingdoms, n. 3887, 4138. That the angels of the celeſtial kingdom receive the divine influx in their will-part, and conſequently more interiorly than the ſpiritual angels, who receive it in their intellectual part, n. 5113, 6367, 8521, 9935, 9995, 10124.

(29) That the heavens, which conſtitute the celeſtial kingdom, are called the ſuperior heavens, and thoſe which conſtitute the ſpiritual kingdom, the inferior, n. 10068.

(30) That *interior* things are expreſſed by ſuperior, and that *ſuperior* ſignifies interior, n. 2148, 3084, 4599, 5146, 8325.

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23. The love principle in the celeſtial angels is called celeſtial love; and that of the ſpiritual angels, ſpiritual love: celeſtial love has the Lord for its object, and ſpiritual love is the ſame with charity towards our neighbour: and as all good has relation to love, for whatever any one loves, that is good to him; therefore the good of the one kingdom is called celeſtial, and that of the other ſpiritual good: hence it appears in what reſpects theſe two kingdoms differ, viz. as the good of love towards the Lord, and the good of charity towards our neighbour (31); and as the former is more inward or deeper than the latter, therefore the celeſtial angels are more interior, and as ſuch called ſuperior.

24. The celeſtial kingdom is alſo called the ſacerdotal kingdom of the Lord, and in ſcripture his *dwelling-place*; and the ſpiritual his *regal kingdom*, and in ſcripture his *throne*: from the divine-celeſtial principle the Lord is in this world called JESUS, and from the divine-ſpiritual, CHRIST.

25. The celeſtial angels far excel the ſpiritual in wiſdom and glory, from their more intimate reception of the divine influx; and as their predominant principle is love to the Lord, they are conſequently more cloſely joined to him (32). This higher excellence of the angels of this kingdom, is owing to their reception of divine truth immediately into the principle of life, and not as the ſpiritual angels, through the previous inſtrumentality of memory and reflection; inſomuch that divine verities are written in their hearts, and they ſee them by intuition as within themſelves, as in a kind of ſource, without having any occaſion to reaſon concerning them, whether the matter be ſo or otherwiſe (33): like unto thoſe deſcribed by Jeremiah; " I

(31) That the good of the celeſtial kingdom, is the good of love to the Lord; and the good of the ſpiritual kingdom, the good of charity towards our neighbour, n. 3691, 6435, 9468, 9680, 9683, 9780.

(32) That the celeſtial angels far excel the ſpiritual angels in wiſdom, n. 2718, 9995. The difference between the celeſtial and the ſpiritual angels, n. 2088, 2669, 2708—8121, 9277, 10295.

(33) That the celeſtial angels reaſon not concerning the truths of faith, foraſmuch as they perceive them intuitively in themſelves, whereas the ſpiritual angels reaſon concerning them, whether the matter be ſo or not, n. 202, 337, 397—9277, 10786.

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" will put my law in their inward parts, and write it in their " hearts; and they ſhall no more teach every man his neigh- " bour, and every man his brother, ſaying, Know the LORD; " for they ſhall all know me, from the leaſt of them unto the " greateſt of them," xxxi. 33, 34. And they are called in Iſaiah, " *The taught of Jehovah*," liv. 13. Now that the *taught of Jehovah* are the taught of the Lord, he himſelf declares, John vi. 45, 46.

20. We have ſaid, that they excel the other angels in wiſdom and glory, as receiving divine truths immediately in their life-principle (*), for as ſoon as they hear them, they immediately will and do them, without having any occaſion to lay them up in their memory to reflect and reaſon upon, in order to know whether ſuch things be true or not; for they who are of this kingdom know immediately by influx (inſpiration) from the Lord, whether that which they hear be true or not, as this influx paſſes immediately into the will, and mediately through the will into the thinking faculty; or, in other words, immediately into the good [*bonum*] and mediately through the good into the true [*verum*] (34); for that is called good which appertains to the will, and thence proceeds to work; and that true, which appertains to the memory, and thence proceeds to thought and reflection: ſo likewiſe all true [*omne verum*] (*) becomes good, as being implanted in the love-principle, as ſoon as it enters

(*) The will is here meant by the life or life-principle, being the ſame with love, which is the fire, and alſo the efficient cauſe of life: ſee note (u) before. It will be of great uſe to keep in memory this definition of our author, for the better underſtanding of his writings throughout. Tr.

(34) That the divine influx is into the property of good, and through the good into the true, and not contrarywiſe, conſequently, into the will, and through that into the intellect, and not contrarywiſe, n. 5482. 5649, 6027—10153.

(*) The over delicate and critical reader will likely take offence at the words *good* and *true* being ſo often introduced in this tranſlation for ſubſtantives, as not agreeing with ordinary uſage in our language, though it is far from being ungrammatical in the Latin: but let it be obſerved here once for all, that neither the expreſſion nor ſenſe of the author could have been preſerved without it, as *goodneſs* and *truth* in the abſtract and univerſal, would not have anſwered to his meaning, where it is needful to diſtinguiſh or particularize the kind or quality of what is good or true in any thing: thus, the good of peace, the good of love, the good of grace, &c. denotes the ſpecifick goodneſs appertaining to thoſe diſtinct ſubjects,

enters into the will; but ſo long as it reſts only in the memory, and thence in the thoughts, it is not called good, as not having life, or the force of a principle, neither is it appropriated to man, ſeeing that man has his denomination from the will and intellect thence proceeding, and not from intellect ſeparate from the will (35).

27. Such being the diſtinguiſhing difference between the angels of the celeſtial, and thoſe of the ſpiritual kingdom, therefore they are ſeparate, and form different ſocieties, though there is a communication between them by means of certain intermediate angelical ſocieties called celeſtial-ſpiritual, through which the celeſtial kingdom operates by influx on the ſpiritual kingdom (36): hence it is, that though heaven (in the complex ſenſe of the word) be diſtinguiſhed as two kingdoms, yet in effect they may be conſidered as one, foraſmuch as the Lord has eſtabliſhed an order of ſuch intermediate angels, for the ſake of forming a communication and conjunction between them.

28. As much is ſpoken in the following work concerning

and alſo the particular diviſions that come under their ſeveral denominations: ſo alſo, the true of faith, the true of knowledge, the true of hiſtory, &c. ſpecify the particular quality or quantity of truth that reſults from thoſe kinds of evidence reſpectively: but the objection will vaniſh of itſelf on a little familiarity with the ſenſe and application in which our author uſes theſe expreſſions. Tr.

(35) That the will of man is the very eſſence of his life, and the receptacle of the good of love, and that the intellect is the exiſtence or form of life from thence, and the receptacle of the true and good of faith, n. 3619, 5002, 9282. Conſequently that the life of the will is the principal life of man, and that the life of the intellect proceeds from thence, n. 585, 590, 3619—10109, 10110. That thoſe things are ſaid to appertain to the life of man, and to be appropriated to him, which are received in his will, n. 3161, 9386, 9393. That man is denominated ſuch from his will and his underſtanding thence proceeding, n. 8911, 9069, 9071—10110. That every one therefore is beloved and eſteemed according to the goodneſs of his will, and not that of his underſtanding, nay, that he is deſpiſed who has an evil will, however great his ſhare of underſtanding, n. 8911, 10076. That man continues after death according to the ſtate of his will and intellect from thence, and that thoſe things which are only ideally in his underſtanding without any ſhare of the will in them, vaniſh at his death, as conſtituting no part of the man, n. 9069, 9071, 9282, 9386, 10153.

(36) That there is a communication and conjunction between the two kingdoms, by means of certain intermediate angelical ſocieties, called celeſtial-ſpiritual, n. 4047, 6435, 8787, 8881. Of the divine influx through the celeſtial kingdom into the ſpiritual, n. 3969, 6366.

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the angels of both theſe kingdoms, we forbear to be more particular on the ſubject in this place.

That there are Three Heavens (*).

29. There are three heavens, and they entirely diſtinct from each other; the higheſt or inmoſt, called the third heaven; the middle or ſecond; and the loweſt or firſt heaven; and they rank in order, like the ſupreme part in man, called the head, the middle called the body, and the loweſt or feet; or as the uppermoſt, middle, and loweſt apartments in a houſe: in like order is the divine influx proceeding and deſcending from the Lord; and from the ſame law of order it follows, that heaven is tripartite, or divided into three.

30. The interior of man, as his underſtanding and mind, ſubſiſt in like manner, and conſiſts of inmoſt, middle, and loweſt; for at the creation the whole of divine order was imaged in man, inſomuch that he was divine order itſelf in a human form, and ſo heaven in epitome (37): therefore it is, that man is

(*) Although the author in the foregoing chapter tells us, that heaven (taken in the largeſt or univerſal extent of that word) is divided into three diſtinct heavens, and but two kingdoms, the kingdoms called the celeſtial and ſpiritual, and anſwering to the properties or principles of love and intellect, or goodneſs and truth (as being the predominant attributes in the angels of thoſe kingdoms) yet we are not therefore to underſtand, that the angels of the third heaven [paradiſe] are not highly tinctured with theſe divine qualities (for they receive both by influx through the ſuperior heavens) but only that theſe are not their diſtinguiſhing characteriſticks: they partake of both, otherwiſe they could not be angels; but their beatitudes conſiſt chiefly in a kind of ſpiritual gratifications more exterior, and approaching nearer to ſenſe and external nature; as in emblematical repreſentations of divine and ſpiritual things, under forms of exquiſite beauty in endleſs varieties, and ſucceſſions of wonderful diſplays of divine wiſdom and power; and though their enjoyments be leſs inward and refined than thoſe of more exalted ſpirits, yet they are abundantly ſuited to the capacities of their nature, and to fill them with joy and gratitude to the gracious author of their happineſs. It is to be noted, that (as *Omne majus continet minus*, ſo) the ſuperior angels enjoy the ſum total of the felicity of the inferior angels, together with other ſupereminent beatitudes appropriated to their ranks in glory reſpectively. Tr.

(37) That the whole of divine order was imaged in man, inſomuch that by creation he became divine order itſelf in a human form, n. 4219, 4220—10156, 10472.

is capable of communication with the heavens, as to his interior, and of aſſociating with angels after death, either with the angels of the higheſt (inmoſt) middle, or loweſt heaven, according to his reception of the divine goodneſs and truth from the Lord, during his life in this world.

31. The divine influx from the Lord, as received in the third or inmoſt heaven, is called celeſtial, as are likewiſe the angels of that heaven: the ſame divine influx, as received in the ſecond or middle heaven, is called ſpiritual, as alſo are the angels of the ſame heaven: and as it is received in the loweſt or firſt heaven, it is called natural; but it muſt be noted, that as what is called the natural of this heaven is very different from the natural of this our world, as the former partakes both of the ſpiritual and celeſtial properties, therefore this heaven is called the ſpiritual and celeſtial-natural, and its angels likewiſe (38): ſuch of its angels as are called ſpiritual-natural, are they who receive their influx from the middle or ſecond, which is alſo the ſpiritual heaven; as they are called the celeſtial-natural, who receive their influx from the third or inmoſt, which is alſo the celeſtial heaven; though the angels called ſpiritual-natural, and thoſe called celeſtial-natural, are of different denominations and orders, yet they both conſtitute but one heaven, as being in the ſame degree of bliſs.

32. The diſtinction of internal and external takes place in each heaven: they who are in the internal are called interior angels, as they who are in the external are called exterior angels. External and internal in the heavens anſwer to the will-part, and to the intellectual part in man, internal to the will, and external

10472. That the inner man in the human nature was formed in the image of heaven, and the external in the image of this world, and accordingly that man was named the microcoſm by the ancients, n. 4523, 5368—10156, 10472. That man by creation was an epitome of heaven, as he is alſo now by his new creation or regeneration from the Lord, n. 911, 1900, 1982—6057, 9279, 9632.

(38) That there are three heavens, the higheſt or inmoſt, the middle, and the loweſt; or the third, ſecond, and firſt, n. 684, 8594, 10270. That the goods (good things) there are in the ſame order and degree, n. 4938—10017. That the good of the inmoſt or third heaven, is called celeſtial; the good of the middle or ſecond, ſpiritual; and that of the loweſt or firſt, ſpiritual-natural, n. 4279, 4286—10017, 10068.

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to the intellect: every will hath its proper intellect; the one is never without the other; the former may be compared to a flame, the latter to its light.

33. It is well to be remembered, that the interior ſtate of the angels is that which determines their being of this or that heaven, for the more open their interiour is to the Lord, the more interiour is the heaven they belong to. There are three degrees of the interiour in every angel, ſpirit, and man; they in whom the third degree is opened, are in the inmoſt heaven; and they in whom only the ſecond or firſt, are in the middle or loweſt heaven accordingly. The interiour is opened according to the reception of divine goodneſs and truth in the inward parts: they who are ſo affected with divine truths, as to receive them into the life-principle or will, ſo that they become operative, are in the inmoſt or third heaven, and there in rank according to the degree of their affection for truth; but they who give them not ſo immediate an admiſſion into the will, but only into their memory and underſtanding, and then afterwards frame their will according thereto, and then proceed to act; theſe are in the middle or ſecond heaven: but they who add to their faith good life, though without any extraordinary earneſtneſs and ſedulity after divine knowledge; they are in the loweſt or firſt heaven (39). Hence it is manifeſt, that it is the interiour or inward diſpoſition that conſtitutes heaven, and conſequently that heaven is ſomething internal, and not external, according to thoſe words of our Lord: "The kingdom of God "cometh not with obſervation; neither ſhall they ſay: Lo here, "or lo there; for behold, the kingdom of God is within you." Luke xvii. 20, 21.

34. Every human perfection [virtue and grace] increaſes towards the interiour of man, as being nearer to the Deity, and purer in itſelf, but decreaſes towards the exteriour, as this is

(39) That there are as many degrees of life in man, as there are heavens, which are opened to every one after death according to their paſt lives reſpectively, n. 3747, 9594. That heaven is in man, n. 3884: that therefore he who hath received heaven in himſelf in this life, is received into heaven after death, n. 10717.

more remote from the Deity, and more groſs in itſelf (40). Angelical perfection conſiſts in underſtanding, wiſdom, love, and in every good, and in happineſs from them; for without them happineſs is merely external, and not internal. Foraſmuch as the interiour [the inward diſpoſitions and properties] of the angels of the inmoſt heaven, are open in the third degree, therefore their perfection is of a far higher nature than that of the angels of the middle heaven, whoſe interiour is open only in the ſecond degree: in like proportion the perfection of the angels of the middle heaven exceeds that of the angels of the loweſt heaven.

35. Such being the difference between the angels, it follows, that the angels of one heaven cannot find admiſſion into the heaven of other angels, or any of them aſcend from an inferior, or deſcend from a ſuperior heaven; for ſhould any of them aſcend to a higher heaven, he would immediately be ſeized with anguiſh, neither would he be able to ſee any of its inhabitants, much leſs to converſe with them; and he who ſhould deſcend from a ſuperior to a lower heaven, would loſe his wiſdom, ſtammer in his ſpeech, and be in the greateſt diſtreſs. Certain angels which belonged to the loweſt heaven, and had not yet learned that heaven was a ſtate adapted to the interiour, imagined that they ſhould partake of the ſuperior happineſs of the celeſtial angels, could they be admitted into their heaven; accordingly this was permitted, but when they were there, they could not ſee ſo much as one angel, though they looked about for them, and, notwithſtanding, a multitude of them was preſent; for the interiour of theſe ſtrangers was not opened in the ſame degree with the interiour of the celeſtial angels, nor conſequently their ſight: and preſently after they were ſeized with a heart-felt anguiſh, ſo that they ſcarcely knew whether they were alive or not; wherefore they immediately betook themſelves to their

(40) That what is more interior is more perfect, as nearer to the Deity, n. 3405, 5146, 5147. That in the interiour are many thouſand particulars, which appear only in the general in the exteriour, n. 5707. That in proportion as any one advances from external to internal things, is his progreſs in light and underſtanding, and is as it were exalted above the miſts into the higher and purer regions, n. 4598, 6183, 633.

own proper heaven, rejoicing that they were got again among their own companions, and promiſing that they would no more ſeek after things that were too high for them, and diſcordant to the condition of their nature (*). Some others I ſaw, who had deſcended from a ſuperior to an inferior heaven, and became for a time ſo confuſed and loſt to their wiſdom, that they ſcarcely knew what heaven they belonged to. The caſe is quite otherwiſe when the Lord is pleaſed to exalt any from an inferior to a ſuperior heaven, to ſhew them the glories of the latter, which often happens, for then they are firſt prepared, and ſurrounded with the intermediate angels, through whom they enjoy the communication with their ſuperiors. From what has been already related, it appears that the three heavens are entirely diſtinct one from the other.

36. They who are in the ſame heaven can aſſociate with all that are there; but the delights of their aſſociation are in proportion to the ſimilarity of their affections, and affinity in good: but concerning theſe, in the following articles.

37. Though the heavens are ſo diſtinct, that the angels of one heaven cannot aſſociate with the angels of another, yet the Lord connects them all by influx immediate and mediate; by immediate influx, from himſelf into all the three heavens; and by mediate influx, from one ſuperior heaven to another (41), that ſo the three heavens may become one, by their connexion from firſt to laſt; nor indeed is there any thing abſolutely unconnected; for were any thing to loſe its connection by the intermediate links with its firſt cauſe, it would no longer ſubſiſt, but immediately loſe its exiſtence (42).

(*) However ſtrange the above article may appear at firſt, yet probably the reader upon recollection will find, that he has at one time or other experienced ſomething of like uneaſy ſenſations, when in company with perſons entirely unſuitable to his particular genius and diſpoſition. Tr.

(41) That divine influx is both immediate from the Lord, and alſo mediate through one heaven to another, and alſo into the interior of man, n. 6063, 6307, 6472, 9682, 9683. Of divine influx as immediate from the Lord, n. 6058, 6474, to 6478, 8717, 8728. Of mediate influx through the ſpiritual into the natural world, n. 4067, 6982, 6985, 6996.

(42) That all things derive their exiſtence from things prior to themſelves, and ſo back from the firſt cauſe, and ſubſiſt in like dependence, as ſubſiſtence is continuation of exiſtence; and that therefore there is nothing abſolutely unconnected, n. 3626, 3628—6040, 6056.

38. He

38. He, who has no idea of divine order in reſpect to degrees, cannot form any conception how the heavens are diſtinct, nor yet what is meant by the inward and outward man; nor have the greater part any other notion of interior and exterior, or ſuperior and inferior in this reſpect, than as ſomething cohering by continuity from a higher to a lower degree of purity; whereas things interior and exterior, as here treated of, proceed not by the rule of CONTINUUM, ſo called, but the rule called DISCRETE (*). Degrees are of two kinds, *continuous*, and *diſcontinuous*, or *diſcrete*; the former are as the degrees of light decreaſing on to obſcurity, or as the different degrees of purity between the upper and lower regions of the atmoſphere; and theſe degrees are determined by the diſtances reſpectively. Degrees that are not continuous, but diſcrete, are diſtinguiſhed from the former, as prior from poſterior, as cauſe from effect, and as what produces from the production. He that cloſely attends to this matter will find, that in all things throughout the univerſe, things are ſo ordered in their productions and compoſitions, that one thing proceeds from another, and that from a third, and ſo on; and he that has no perception of theſe degrees of order, can have no idea of the diſtinction of the heavens, nor of the diſtinct faculties of the interiour and exteriour of man, neither of the difference betwixt the ſpiritual and natural world, nor yet between the ſpirit and body of man, and conſequently can know nothing of correſpondences and emblematical repreſentations, nor of the important doctrine of influx. Mere ſenſual men cannot receive theſe diſtinctions, making

(*) It will be ſomewhat difficult for a common reader, rightly to apprehend our author's meaning in this ſection; and yet a very important meaning belongs to it, and in particular, as it detects the groſs error of thoſe who aſſert the materiality of the ſoul, affirming it to be homogeneous, and continuous with the body; whereas it is heterogeneous, and *diſcrete*. A *continuum*, or *continued quantity*, is expreſſed by lines, and is the ſubject of geometry: a *diſcrete quantity* is expreſſed by numbers, and is the ſubject of arithmetick. In another light, *continuous* may be conſidered, anſwerably to the familiar ſound of the word, as a unit, or any thing of the ſame kind continued without diviſion, and giving but one idea; and *diſcrete*, as things of different kinds and natures, and disjoined, and ſo giving different ideas: ſo man, as conſiſting of ſoul and body, or ſpirit and matter, the parts or degrees of his compoſition are not only diſcontinuous or diſcrete, but alſo diſſimilar. Tr.

nothing

nothing more of them than higher or lower in their ſcale of the degrees of continuity; and therefore have no other conception of what is ſpiritual, than as ſomething natural in a more refined degree; thus they are quite beſide the mark, and far from all true underſtanding of the matter (43).

39. Laſtly, I find myſelf here at liberty to mention a certain ſecret concerning the angels of the three heavens, which is entirely unknown to every one, through ignorance as to the degrees here ſpoken of, viz. That there is in every angel, and alſo in every man, a certain inmoſt or ſupreme degree or part, which is the immediate ſubject of the divine influx, from whence the Lord regulates and governs their other interior faculties and powers ſucceſſively, according to their degrees of order: this inmoſt or ſupreme part may be called the Lord's entrance into angel or man, and his dwelling-place in them: it is alſo by this inmoſt or ſupreme part in man, that he has his particular denomination, and is diſtinguiſhed from the brute animals, for they have it not; and hence it is the peculiar privilege of man above other animals, that with reſpect to the interior faculties of his ſoul and ſpirit, he is capable of being raiſed by the Lord up to himſelf; that he can believe in him, be affected with love towards him, and ſo ſee him; as alſo that he is ſuſceptible of underſtanding and wiſdom, and can converſe rationally; and hence likewiſe he has the privilege of eternal life: but how or what the Lord operates in this ſupreme part of the ſoul, which communicates with his divinity, is not clearly known even to the angels, as being above their thoughts and higheſt wiſdom.

40. So much for theſe general truths concerning the three heavens: in what follows we ſhall ſpeak of each heaven in particular.

(43) That the interiour and exteriour of man are not continuous, but diſtinct and diſcrete according to their reſpective degrees, and that every degree has its termination or limit, n. 3691, 4145, 5114, 8603, 10099. That one thing receives its form from another, and that the things ſo formed are not more pure or more groſs according to any rule of *continuity*, n. 6326, 6465. That he who is a ſtranger to the diſtinction between things interior and exterior according to the degrees laid down, can neither form any juſt conceptions of the internal and external man, nor of the interior and exterior heavens, n. 5146, 6465, 10099, 10181.

That the Heavens conſiſt of innumerable Societies.

41. The angels of each heaven are not all together, but are divided into ſocieties greater or ſmaller, according to their degrees of difference with reſpect to the good of love and faith: they who are in the like good, and alſo degree of it, form one and the ſame ſociety: the goods [ſpecies or kinds of good] in the heavens are of infinite variety; and every angel is to himſelf the condition or quality of his own good (44).

42. The angelical ſocieties in the heavens have alſo their diſtances one from another, according to their different kinds of good, both in general and in particular; for diſtances in the ſpiritual world are determined by the difference of the interior ſtates, and conſequently in the heavens by the difference of the ſtates with reſpect to love: they are at the greateſt diſtance which differ moſt herein, and they at the leaſt who differ leaſt; whereas ſimilitude of degree in this property connects them in the ſame ſociety (45).

43. All likewiſe in the ſame ſociety have their particular diſtinctions of place; they who are more perfect, or excel in good, in love, in underſtanding, and in wiſdom, have their ſtations in or nearer to the center; and they who are leſs perfect,

(44) That there is an infinite variety in the works of God, and no one thing exactly like another in all reſpects, n. 7236, 9002. That there is the ſame infinite variety in the heavens, n. 684, 690, 3744, 5598, 7236. That the varieties in the heavens, which are infinite, are varieties in good, n. 3744, 5598—7836, 9002. That theſe varieties exiſt in the multifarious forms of truth, which ſpecificate in every one the different kinds and degrees of good, n. 3470, 3804—7236. Whence it is, that not only every ſociety in the heavens, but every angel in each ſociety, have their particular diſtinction, n. 690, 3241—7236, 7833, 7836. But notwithſtanding, that they all act conſentaneouſly to the good of the whole by one principle of love from the Lord, n. 457, 3986.

(45) That all the ſocieties of heaven have their conſtant ſituation according to their different inward ſtates of life, and conſequently according to their reſpective differences in good and faith, n. 1274, 3638, 3639. Wonderful things in the other life or ſpiritual world concerning diſtance, ſituation, place, ſpace and time, n. 1273 to 1277.

round

round about them, according to their different degrees of perfection: in which reſpect they may be compared to light, decreaſing in proportion to its diſtance from its center or luminous body; ſo they, who are in the middle, are in the greateſt light; they, who are at the circumference, in the leaſt; and others according to their reſpective diſtances.

44. The angels, who are of a ſimilar diſpoſition or interiour, come together as by ſympathy; for with their fellows they are as at home with their friends, and with others as abroad and with ſtrangers: alſo in company with the former they enjoy freedom of ſpirit, and conſequently the true reliſh of life.

45. Hence it appears, that good is the bond of ſociety in the heavens, and that the angels are of diſtinct ſocieties, according to the kind or quality of their good [*ſecundum ejus quale*]; however, it is the Lord, from whom all good comes, that forms them into ſocieties, and not the angels themſelves: he it is that leads them, joins them, diſtinguiſhes them, and preſerves them in liberty according to their degree of good, and ſo every one in the life of his love, faith, underſtanding, and wiſdom, and thence in their proper happineſs (46).

46. All who are in ſimilar good, though they never met before, know one another as well as men know their friends and familiar acquaintance in this world, and that becauſe in the other life all propinquities, affinities, and friendſhips are ſpiritual, and ſtand in relation to love and faith (47). This I have ſometimes ſeen myſelf when abſent from the body, and in company with angels: at ſuch times ſome of them appeared as if we had been acquainted from our childhood, and others as perfect ſtrangers: now the former were in a ſimilar ſtate of ſpirit with myſelf, but that of the latter was diſſimilar.

(46) That all liberty is from love and affection, as what a man loves he does freely, n. 2870, 3158—9585, 9591. That as liberty is from love, therefore it is the life and life's delight in every one, n. 2873. That nothing appears to be our proper own work that proceeds not from liberty, n. 2880. That it is the very perfection of liberty to be led by the Lord, as this is to be led by the love of goodneſs and truth, n. 892, 905, 2872—9096, 9586 to 9591.

(47) That all proximities, relations, affinities, and, as it were, conſanguinities in heaven, are from good, and according to its concordances and varieties, n. 605, 917, 1394, 2739, 3612, 3815, 4121.

47. All

47. All of the ſame angelical ſociety agree in a common likeneſs of countenance, though with a difference in particular; now we may eaſily conceive of ſuch a likeneſs in common, and of ſuch variations in particular, by what is familiar to us in this world, it being well known, that in every different nation reſpectively there is a general ſimilitude in the features and eyes of its inhabitants, that diſtinguiſhes them from thoſe of another country; and this holds true more particularly in families: but this is much more remarkable in the heavens, where the affections of the mind are tranſlucent through the face; for there the countenance is the external form of the affections within, and no counterfeit nor diſſimulation is allowed of there. It was alſo ſhewed to me how the general likeneſs, which appears through the whole of a ſociety, paſſes through its particular differences in the individual members of that ſociety, and that under the following repreſentation: there appeared to me as the face of an angel, which varied the forms of its countenance, ſo as to expreſs the different affections of good and truth that diſtinguiſhed a particular ſociety; and each of theſe variations continued for ſome time, ſo as to give me leiſure to obſerve, that the ſame common likeneſs ſerved as the plane or ground of all the variations, and that theſe were as ſo many derivations therefrom: in ſuch manner did this face repreſent to me the affections of the whole ſociety under their particular differences in the individuals of it; for, as was ſaid before, the faces of the angels are ſo many external forms of their affections within, and conſequently of their love and faith.

48. Hence it follows, that any angel, who excels in wiſdom, can preſently read the ſtate of another in his countenance, for no one there can conceal his interior ſtate, much leſs lie or deceive by craft and hypocriſy. It ſometimes happens, that hypocrites from beneath inſinuate themſelves into ſome angelical ſocieties, who have learned to conceal their interior ſtate to the form of good peculiar to ſuch ſocieties reſpectively, that they may paſs for angels of light; but ſuch can make no long tarrying there, for they preſently begin to feel an inward anguiſh and pain, to change countenance, and to be ſtruck in a manner lifeleſs, through the influx of the life-powers of the angels ſo

contrary

contrary to their own; on which they caſt themſelves headlong into hell among their fellows, without daring to aſcend again (*): theſe are ſignified by the "man found among the gueſts bidden "to the marriage feaſt, not having on a wedding-garment, and "caſt into outer darkneſs." Matt. xxii. 11, &c.

49. All the heavenly ſocieties communicate with one another, but not in the way of open converſe, for few go out of their own ſociety to another, as ſuch a departure would be like departing from themſelves, or their proper life into another, unſuitable to their nature; but they hold communication by extending their ſpheres, which proceed from their vital affections of love and faith (†), and extend themſelves far to the ſocieties around them, and the farther in proportion to the degree of their interior excellence (48). In proportion to this extenſion is the underſtanding and wiſdom of angels: they who are in the inmoſt heaven, and the center thereof, extend their ſpheres throughout the univerſal heaven; and hence there is a communication of all heavenly things with every one, and of every one with all (49). But concerning this extenſion we ſhall treat

(*) That evil ſpirits may ſometimes be permitted to appear among the angels, like Satan in paradiſe, is eaſy to believe; but this is no mitigation of their miſery, as their hell is within them; nay, it greatly adds to their ſufferings, as appears in the inſtance before us; ſo that it is not the place, but the ſtate and condition of the parties that conſtitutes the happineſs of heaven: thus the devils could not endure the pain that proceeded from the contrariety between their ſtate, and the holy preſence of our Lord; and yet to anſwer a divine purpoſe, this law of the nature of ſpirits was ſuſpended during his temptation in the wilderneſs. Tr.

(†) By faith here we are not to underſtand mere believing, for there can be no unbelievers in heaven; but reſignation, truſt, reliance, together with a holy exerciſe of ſuch of the intellectual powers as have reſpect to the divine attributes and to divine truths. It is here to be noted, that the author frequently uſes the word faith, as expreſſive of intellect, and its object, truth; as on the other hand, he uſes love and will as ſynonymous terms, where he ſpeaks of the two great diſtinctions or principles in men and angels. Tr.

(48) That the ſpiritual ſphere, or ſphere of life, proceeds from every man, ſpirit, and angel, and ſurrounds them, as the atmoſphere does the earth, n. 4464, 5179, 7454, 8630. That it iſſues from their vital affections and thoughts, n. 2489, 4464, 6206. That theſe ſpheres extend far to the angelical ſocieties, in proportion to their quality and quantum of good, n. 6598 to 6613, 8063, 8794, 8797.

(49) That in the heavens there is a communication of all kinds of good, it being natural to celeſtial love to communicate of all it hath, n. 549, 550, 1391, 1399, 10130, 10723.

more fully in the ſequel, where we ſpeak of the celeſtial form, according to which the angelical ſocieties are diſpoſed; and where we treat of the wiſdom and underſtanding of the angels, for all extenſion of the affections and thoughts proceeds according to that form.

50. It has been obſerved above, that in the heavens there are greater and leſſer ſocieties: the greater conſiſt of myriads; the leſſer, of ſome thouſands; and the leaſt, of ſome hundreds of angels: there are alſo ſome who dwell in a kind of ſolitude, as in ſingle houſes and families; but though theſe live in ſo diſperſed a way, yet they are under ſubordination and government, as well as thoſe who are in ſocieties, the wiſer of them being in the center as governors, and the more ſimple in the circumferences: theſe are under the Lord's more particular care and direction, and are the beſt of the angels.

That every angelical Society is a Heaven in a leſſer Form, and every individual Angel a Heaven in the leaſt Form.

51. That every ſociety is a heaven in a leſſer form, and every individual angel a heaven in the leaſt form, is becauſe the good of love and faith is that which conſtitutes heaven, and is in every ſociety and angel in heaven: nor does it alter the matter, that the good here ſpoken of is different in quality or degree in every one, for ſtill it is the good of heaven, and ſuch difference or diſtinction only cauſes it to be a heaven of this or that denomination or quality: and therefore it is a common ſaying among them, when any one is exalted to this or that angelical ſociety, that he is come to heaven; and, when ſpeaking of thoſe that are of it, that they are in heaven, and every one in his own heaven: this is well known to all in the other life; and therefore when any, who are out of or beneath heaven, behold any companies of the angels afar off, they readily ſay, There is heaven, or there: the caſe may be compared to the officers or miniſters in a king's palace or court, who, though they

they have different apartments, one above another, yet are all in the ſame palace or court, according to their ſeveral ranks and offices; which anſwers to thoſe words of our Lord: "In my "Father's houſe are many manſions," John xiv. 2. And alſo to what we read in the prophets, of the *habitations* of heaven, and the heaven of *heavens*.

52. That every angelical ſociety is a heaven in a leſſer form, may alſo be evinced from hence; that every particular ſociety is formed after the likeneſs of the whole heaven, wherein they, who moſt excel, are ſituated in the middle, and they, who are leſs in excellence, round about them, in diſtances proportionate to their inferiority, as is mentioned in a preceding article, n. 43. This truth is farther confirmed from hence, that the Lord governs the univerſal heaven by the laws of an uniform oeconomy, as if they were all but one angel, and conſequently thoſe in every particular ſociety; whence it ſometimes follows, that a whole angelical ſociety is repreſented under the appearance of a ſingle angel, which the Lord has vouchſafed to grant me the ſight of. When it pleaſes the Lord to manifeſt his perſonal appearance in the midſt of the angels, he does not appear under the particular diſtinction of being ſurrounded by many of them, but as one of them in an angelical form: hence it is, that he is ſometimes in ſcripture called an angel; as is alſo a whole ſociety of them by a ſingle name; thus Michael, Gabriel, and Raphael, ſignify ſo many angelical ſocieties, deriving thoſe names from their different functions (50).

53. As an entire ſociety is heaven in a leſſer form, ſo is every individual angel in its leaſt form; for heaven is not without the angel, but within him, his interior affections and powers being ſo diſpoſed, according to the form of heaven, as to be fitted for the reception of all external heavenly good things; his receptivity of which is according to the quality of divine

(50) That the Lord is called angel in the word, n. 6280, 6831, 8192, 9303. That a whole angelical ſociety is alſo called angel in the ſingular, and that Michael and Raphael are entire ſocieties, ſo called from their particular offices, n. 8192. That the heavenly ſocieties, and alſo particular angels, are diſtinguiſhed only by the quality of their good, and its idea, n. 1705, 1754.

good in him from the Lord, and by which alone an angel is a form of heaven (*).

54. It is by no means to be ſaid, that heaven is without any one, but within him, for it is according to the kind or quality of the heaven within, that every angel receives the heavenly influx from without him. Hence will appear the great error of thoſe, who ſuppoſe that it is ſufficient, in order to be in heaven, for any one to be exalted to the company of angels, whatever life he may be of, as to his interior ſtate; and that therefore to be in heaven is nothing more than a grant by an immediate act of mercy (51); whereas, if heaven is not within, no heavenly influx is received from without. Many ſpirits under this erroneous perſuaſion, in order to convince them of their error, were permitted to aſcend into the place of heaven; but they were no ſooner there, but (as their interior ſtate of life was contrary to that of the angels) their underſtanding became confuſed and darkened, all their inward powers diſturbed, and they reduced to ſuch a ſtate of ſuffering, that they behaved like ideots, or inſane perſons: in a word, they who are ill-principled in their life's properties, and are tranſlated to angelical ſociety, feel a kind of ſuffocation, and ſuffer an anguiſh, like that of fiſhes when out of their element, or like that of animals in an air-pump, out of which the air is extracted: which ſhews that heaven conſiſts in a ſtate within, and not in a place without us (52).

55. As all receive the influences of the external heaven, according to the quality of the heaven that is within them, in

(*) The truth here laid down by our author in this and the following ſection, is of infinite importance, and adds light to that moſt concerning doctrine of our holy religion, the neceſſity of regeneration, or of being born again, in order to an entrance into the kingdom of heaven. Tr.

(51) That heaven is not a mere gratuitous grant by an immediate act of mercy, but according to the principle of life in every one, and that this vital principle of good and godlineſs, by which any one is qualified for heaven, is by gift and mercy from the Lord, and that mercy is to be underſtood in this ſenſe alone, n. 5057, 10659. That if heaven were merely a gift by an immediate act of mercy, it would be given to every one, n. 2401. Concerning ſome evil ſpirits being caſt down from heaven, who believed that heaven was nothing more than a mere gratuitous grant of immediate mercy to every one, n. 4726.

(52) That heaven is in man, 3884.

like manner alſo do they receive the Lord, as it is his divinity that conſtitutes heaven: hence it is, that when he vouchſafes a perſonal manifeſtation of himſelf to any ſociety, his appearance is according to the quality of good in that particular ſociety, and therefore he appears not to any two exactly alike (*); not that there is any variableneſs in him; but the diſſimilitude is in them who behold him, from their own particular kind or degree of good, and according to it; and likewiſe according thereto are they affected with ſuch beatifick viſion; they who love him moſt are moſt affected with delight, they with leſs that love him leſs; and as to the evil who are without heaven, they are tormented at his preſence. When the Lord manifeſts himſelf to any ſociety, he appears therein (as was ſaid before) as an angel, though diſtinguiſhable from the angels by ſomething of a divine tranſlucent glory.

56. There alſo is heaven, where the Lord is acknowledged, believed in, and loved: the various modes of worſhipping him in this or that ſociety has no other effect than for the better, for it conſtitutes a perfection in heaven. This will hardly be received without our taking in here ſomething in the literary way for explanation and diſtinction, to ſhew how every thing that is perfect conſiſts of various other things: every thing, however ſimple or *one* it may be ſuppoſed to be, exiſts from various others, otherwiſe it would not be any thing, but be void of form, and conſequently without particular quality or mark of diſtinction; but where it exiſts as a whole, from various parts and properties uniting with friendly compoſition in a perfect form, it is then an entire thing, having its own peculiar quality and diſtinction. Juſt ſo it is with heaven; it is a one or whole, conſiſting of variety, but of variety ordered and diſpoſed in the moſt perfect form, for the heavenly form is of all the moſt perfect. That all perfection is thus conſtituted, appears from hence, that every thing moſt beautiful, pleaſing, and delightful to the mind and ſenſes, do all proceed from conſent of parts, and a harmonizing variety (whether they co-exiſt in

(*) This may in a ſort be illuſtrated in nature by the objects of viſion, which appear to the ſpectator according to the quality of the eye, and the condition of its organs reſpectively. Tr.

ſimultaneous order, or follow in ſucceſſion) and not from any thing that is but merely one; whence comes the common adage, that in variety is delight; now we know that this muſt be according to the different qualities in things: and this may teach us that perfection, even in heaven, conſiſts in variety; for this natural world is a kind of mirrour or glaſs, repreſenting to us the things that are in the ſpiritual world (53).

57. The ſame may be predicated of the church in this matter, as the church is the Lord's heaven on earth; now the church is manifold, conſiſting of many churches, each of which is called and is a church, in proportion to the good of love and faith that is in it: and here alſo the Lord forms unity out of variety, and one church out of many (54). And the ſame may be affirmed of every member of the church in particular, that has been ſpoken of the church in common, viz. that the church is within, and not without the man; and alſo that every one, who is a true member of the church, is likewiſe a church himſelf, in whom the Lord is preſent in the good of his love and faith (55): and farther, it may be ſaid of every one in whom the church is, as was ſaid of every angel in whom heaven is, that he is the church in its leaſt form, as an angel is heaven in its leaſt form; and ſtill farther; that man in whom the church is [as to its eſſential principle] is heaven in epitome, or its leaſt form, in like manner as an angel is ſuch, and that becauſe man is created for heaven, that he may become an angel; conſequently he, who lives in the principle of good from

(53) That every one entire thing is from harmony and conſent of its ſeveral parts and properties, and that otherwiſe it would be without its particular quality and note of diſtinction, n. 457. That in this ſenſe it is, that the univerſal heaven is one, n. 457: and that becauſe all there have reſpect to one and the ſame end, which is the Lord, n. 9828.

(54) That if the principle of good were the only eſſential character of a church, without reſpect to ſeparate truths, then there would only be one [external] church, n. 1285, 1316—3451, 3452. That all external churches, according to the principle of good in them, make one church before the Lord, n. 7395, 9276.

(55) That the church (as to its eſſential principle) is in man, and not without him, and that ſuch men conſtitute the church conſidered collectively, n. 3884.

the

the Lord, is an angel-man (*) (56). I may here mention what man hath in common with angels, and what he hath more than the angels: now *man hath in common with angels*, that his interiour is formed like theirs, according to the model of heaven, and alſo that he is a real image of heaven, as far as he is in the good of love and faith: and *man has this more than the angels*, that in his exteriour he is formed after the image of this world; and that as far as he is in the principle of good, this world in him is ſubordinate, and ſubſervient to heaven (57); and that ſo the Lord is preſent with him in both worlds, according to his divine order in each, for God is order (58).

58. Laſtly, we are here to obſerve, that he who hath heaven in him, hath heaven, not only in his principal powers and properties, but alſo in the leaſt things, as theſe in their proportion reſemble the greateſt; and this for the following reaſon, becauſe every one is in reality the ſame with his own proper prevailing love, as this influences and regulates the whole man (59), and produces its likeneſs therein (*). In the heavens

(*) However inconcluſive the foregoing method of reaſoning uſed by our author may appear to the generality of our readers, it is not therefore to be lightly accounted of, as it is of weighty conſideration in the ſpiritual ſubject before us. Tr.

(56) That the man, who is the church in epitome, is alſo heaven in its leaſt form, after the likeneſs of heaven in its greateſt form, and that, becauſe all his interior faculties and powers are ordered and diſpoſed according to the form and œconomy of heaven, and conſequently fitted for the reception of all heavenly things, n. 911, 1900, 1982—6057, 9279, 9632.

(57) That to man belong both an interiour and exteriour, or an internal and external ſyſtem; the former originally created an image of the heavenly world; and the latter an image of this mundane ſyſtem; and that therefore man was called by the ancients the microcoſm, or little world, n. 4523, 4524—9706, 10156, 10472. That conſequently man was ſo formed, that the principle of this natural world in him ſhould be ſubject to the heavenly world's principle, as is the caſe with all good men; but that it is quite the reverſe with bad men, in whom the principle and things of this world are uppermoſt, n. 9283, 9278.

(58) That the Lord is order itſelf, inaſmuch as divine goodneſs and truth proceeding from him conſtitute order, n. 1728, 1919—10336, 10619. That divine truths are the laws of order, n. 2247, 7995. That as far forth as any one lives in order, that is, in divine good according to the laws of divine truth, ſo far is he man, truly ſpeaking, and ſo far has both the church and heaven a form in him, n. 4839, 6605, 8067.

(59) That the ruling love in every one enters into the whole of his life, and conſequently into every thought and act of his will, n. 8067, 8853, 10110, 10284. That

vens love to the Lord is the governing principle, becauſe there the Lord is loved above all things, and conſequently is all in all; he influences, guides, and forms the bleſſed angels into a ſimilitude of himſelf, and conſtitutes heaven by his divine preſence: hence it is, that every ſingle angel is heaven in the leaſt and loweſt form; every angelical ſociety in a greater form; and all the angelical ſocieties collectively, in the greateſt form. That the divinity of the Lord conſtitutes heaven, and is all in all things there, ſee above, n. 7 to 12.

That the univerſal Heaven in Complex reſembles a Human Form.

59. That the univerſal heaven reſembles the human form, is a ſecret hitherto unknown in this world, though well known there; nay, the knowledge of it in its ſeveral parts and particulars, conſtitutes the main of the intellectual entertainment of angels, as many truths depend thereon, which, without this common principle of ſcience, they would never be able to form any clear conceptions of. Now, foraſmuch as they know that the whole of heaven, together with its ſeveral ſocieties collectively, are in the form of a man, therefore they call heaven the GRAND (MAXIMUM) and DIVINE MAN (60): divine, becauſe it is the divinity of the Lord that conſtitutes heaven; *ſee above*, from n. 7 to 12.

60. That heavenly and ſpiritual things ſhould be formed into ſuch an image and likeneſs, will not be conceived by thoſe

That where love and faith prevail as principles, they have a part in all that a man thinks and does, though he knows it not, n. 8854, 8864, 8865.

(*) The meaning of the author herein is as follows: The good principle in any one (which is and can be only from the Lord) enters into, ſanctifies and bleſſes every thing that ſuch a one thinks, ſays, and does from that principle: as, on the other hand, the evil principle that prevails in any one, infects with malignity even thoſe things which outwardly appear moſt indifferent or innocent, according to that ſaying of the wiſe man; "The ploughing of the wicked is ſin," Prov. xxi. 4. Tr.

(60) That the univerſal heaven is in a human form, and therefore called, *The Grand Man*, n. 2996, 2998—3741 to 3745, 4625.

who

who have no competent idea of them: ſuch are apt to ſuppoſe, that what is earthly and material in the external part of the human compoſition, is ſo eſſential to man, that he would ceaſe to be man without ſuch materials; but let them know, that he receives not his denomination of man from thence, but from his capacities of knowing truth, and willing good: theſe ſpiritual and heavenly properties conſtitute his character as man: nay, all know that every one is called ſuch or ſuch a man, according to his underſtanding, and the diſpoſition of his will; and alſo may know, that this terreſtrial body is formed, in order to its ſubſerviency to thoſe faculties in this world, and through the inſtrumentality of its ſeveral organs contribute to their operations and uſefulneſs in this loweſt ſphere of nature; for to the body belongs no principle of ſelf-motion, but only to be paſſive and obſequiouſly obedient to the motions of the intellect and will, which are the only agents and principals in all that the man ſpeaks or does, making uſe of the body only as their inſtrument; and conſequently theſe are the principles that conſtitute the man, and alſo are in ſimilar form, as appears by their inſtantaneous operations on all the bodily members, as an internal agent on an external inſtrument, whence man is denominated internal and ſpiritual: as ſuch, a man in the greateſt and moſt perfect form is heaven.

61. Such is the idea of the angels concerning man, and therefore they do not conſider him in relation to the mere bodily acts, but with reſpect to the will that directs them, and with reſpect to his underſtanding, as far as this co-operates with the will (61).

62. The angels do not, it is true, behold the univerſal heaven in ſuch a form, becauſe it comes not within the reach of any angel's ken; but they ſometimes behold very diſtant ſocieties (conſiſting of many thouſands of angels) as one in ſuch a form; and from a ſociety as a part, they conclude concerning the whole, that being the moſt perfect form in which

(61) That the will of man is the very eſſence of his life, and his underſtanding the exiſtence or form of it, n. 3619, 5002, 9282. That the life of the will is the principal life of man, and that the life of his intellect proceeds from thence, n. 585, 590—10076, 10109, 10110.

the aggregates; and the parts of which they conſiſt, reſemble each other, without any other difference than betwixt greater and leſs (*): wherefore they ſay, that the Lord, as the center and great original of all creation, beholds the univerſal heaven in this form.

63. Such being the conſtitution of heaven, it is accordingly actuated and governed by the Lord as one man, or one thing: now it is well known, that though man is a very complicated ſyſtem, conſiſting of a great variety of parts, as well in the principals, as in the particulars of his compoſition; in the former, of members, organs, and bowels; in the latter, of fibres, nerves, and blood-veſſels of different claſſes and orders; and ſo of members within members, and parts within parts; yet notwithſtanding this his multifarious compoſition, when he acts, he acts but as one ſimple agent or man: ſo in like manner may we conſider the univerſal heaven, notwithſtanding its infinite variety, to be uniformly governed by the will, and at the good pleaſure of the Lord.

64. That ſo many different parts in man act with ſuch unity and conformity is, becauſe every thing in his compoſition performs its office of uſe, as moſt contributes to the good of the whole, the community miniſtring uſe to the particular parts, and the latter theirs to the ſervice of the community; for the community is made up of the parts, and the parts conſtitute the community, wherefore they all conſpire with mutual conſent to promote the common good of the whole; whence ariſes uniformity. Juſt ſo it is in reſpect to uſe and co-operation with the conſociations in the heavens, and they that ſhould not contribute their reſpective ſervices to the common good, would be ejected as unprofitable members: by being profitable or unprofitable here is meant the being well affected to others for the ſake of the common good, or only for the ſake of our own private good in particular; of the latter ſort are they who are actuated only by ſelf-love in all things; of the former claſs are

(*) This may be illuſtrated by the configuration of ſalts of the ſame ſpecies: thus for example, whether they conſiſt of parts of a triangular, hexagonal, cylindrical, or any other form; it is well known, that the minuteſt particles of thoſe parts are of the ſame figure. Tr.

they

they who love the Lord above all things: hence it is, that all who are in heaven have only one principle of acting, and that, not from themselves, but from the Lord; for up to him they look, as the source of all good, and to his kingdom as that community, the good of which they are to promote in all things, according to those words of the Lord: "Seek first the "kingdom of God, and his righteousness, and all things shall "be added unto you," Matt. vi. 33. Righteousness (62) here means good from the Lord, as the source of all good. They who in this world love the good of their country above their own private good, and the good of their neighbour as their own, are they who in the other life love and seek the kingdom of the Lord, which is to them instead of their country: and they who love to do good to others from the love of good, and not for selfish ends, are they who love their neighbour; for among the angels *good* and *neighbour* mean the same (63): now all who are of this character are in what is called the *Grand Man*, or heaven.

65. As the universal heaven represents or resembles one man, and also is a divine spiritual man in the greatest form and image, therefore heaven is distinguished, like man, by human members and parts, and after the same names; accordingly the angels well know what particular member this or that society belongs to, and it is common for them to say, such a society is in a certain member or province of the head, another in such a part or province of the breast, and a third in such a member or province of the lungs, and so of the rest. In general, the supreme or third heaven forms the head to the neck: the middle or second heaven forms the breast down to the loins and knees: and the lowest or first heaven forms the inferior parts down to

(62) That *righteousness* in scripture is predicated of good, and *judgment* of *truth*; and that therefore to keep righteousness and judgment, is to adhere to goodness and truth, n. 2235, 9857.

(63) That the Lord is our neighbour in the highest sense of the word, and hence, that to love the Lord, is to love all that proceeds from him, as having his divine nature in it, consequently goodness and truth, n. 2425, 3419—6823, 8123. Consequently, that all good proceeding from the Lord [in the abstracted sense of the word] is our neighbour, and that to will and do it, is to love our neighbour, n. 5026, 10336.

the

the feet, and alſo the arms to the fingers; for the arms and hands are the extremities of the body, though at the ſides: hence alſo proceeds the diſtinction of three heavens.

66. The ſpirits, who are beneath heaven, greatly wonder when they hear and ſee that heaven is beneath as well as above; for they are of the ſame opinion with the people of this world, that heaven is no where but above, not knowing that the ſituation of the heavens is as the ſituation of the members, organs, and bowels in man, ſome of which are above, and ſome beneath; ſome within, and ſome without; whence ariſe their confuſed ideas concerning heaven.

67. So much for what we had to ſay concerning heaven conſidered as the *Grand Man*; as without this previous knowledge, the things which follow relating to heaven could not be underſtood, nor any idea be conceived of the form of heaven, of the conjunction of the Lord with heaven, nor of the conjunction of heaven with man, nor yet of the influx of the ſpiritual into the natural world, much leſs of the laws of correſpondence betwixt both; of which in their order in the ſequel of this work; and for the better underſtanding of which ſubjects theſe things are premiſed.

That every Society in the Heavens reſembles a Human Form.

68. That every ſociety of heaven reſembles the human form, and is in the likeneſs and image of man, has ſometimes been given me to ſee. There was a ſociety into which many had inſinuated themſelves, who knew how to counterfeit the appearance of angels of light, but they were hypocrites: upon the ſeparation of theſe from the angels, the whole ſociety appeared at firſt as an obſcure body; afterwards, by degrees, in a human form, but indiſtinctly; and at laſt, clearly in the form of a man: they who formed this figure, as the ſeveral members or conſtituent parts of it, were ſuch as were in the good (*)

(*) By the good of any thing, we are to underſtand the peculiar good quality or property that prevails in it, and diſtinguiſhes it from the kind of good in another thing:

of this ſociety; but they who conſtituted no part of this human form, were not of the ſociety, nor in the good property that diſtinguiſhed it, but intruding hypocrites, and as ſuch ſeparated from it. Such here are called hypocrites, who have good words, and outwardly good works, but at the ſame time have a view to ſelf in every thing: they can talk like angels, of the Lord, of heaven, of love, and of ſpiritual things, and are alſo in the outward practice of what is good, that they may be thought to be in deed what they are in word; whereas their thoughts are far different, and they have neither faith, nor good will to any but themſelves; and if at any time they do good to others, it is for ſome ſelfiſh end.

69. That a whole ſociety of angels, when the Lord manifeſts his preſence to them, appears as one in a human form, has been given me to ſee; and once in particular, ſuch a ſociety appeared high towards the eaſt, like a cloud of a pale red colour, ſurrounded with little ſtars, and deſcending; and as it deſcended gradually, it appeared brighter, and at length in a perfect human form: the little ſtars that ſurrounded the cloud were ſo many angels under that appearance by light from the Lord.

70. It is to be noted, that though all of the ſame ſociety, when together, appear as one in a human form, yet no one ſociety is exactly like another, but differs as different families

thing: ſo here; the good of the ſociety mentioned in this place, means the particular characteriſtick of that ſociety, whether as in the good of humility, of charity, of gratitude, and ſo on. And as all the virtues, graces, relative duties, and perfections of every kind, give diſtinction to the angelical ſocieties, ſo do the different degrees of them, inſomuch that they are innumerable: not that any one ſociety is without any other virtue, but that it takes its particular denomination and diſtinction from that in which it moſt excels: and farther, it is to be noted, that every particular angel in every particular ſociety has ſomething of diſtinction peculiar to himſelf, that differences him from every other angel in the ſame ſociety, but only as one member in the ſame body differs from another, whilſt each contributes, by one common harmonizing variety, to the perfection of the whole: the ſame is obſervable in every ſociety of good men on earth in proportion reſpectively: and thus we call the latter by the name of a body; and what is there incredible in the ſuppoſition, that ſuch ſocieties in heaven ſhould be repreſented at times, even to the view of the beholder, under the appearance of a human form, as of all the moſt excellent, and that which the Lord of all Lords has aſſumed for the manifeſtation of his divinity. Tr.

from the ſame ſtock here on earth, and that from the like cauſe mentioned, n. 47. viz. that they differ according to the various kinds and degrees of good in which they are, and from which they derive their diſtinct appearances, though under one common form. In the moſt beautiful and perfect human form are the ſocieties of the inmoſt or higheſt heaven, and more eſpecially they who are in the center of it.

71. It is worthy of notice, that the greater the number in any of the angelical ſocieties, and the greater their harmony, the more perfect is their human form; for the greater the variety or number, when acting by conſent in a heavenly diſpoſition, ſtrengthens the unity of the whole, ſee n. 56. Thus every ſociety in heaven, as it daily increaſes in number, advances in perfection, and not only every ſociety in particular, but heaven in common, as the whole of heaven conſiſts of its ſeveral particular ſocieties. As heaven thus advances in degrees of perfection in proportion to the increaſe of its inhabitants, we may hence learn the error of thoſe, who ſuppoſe that it may be ſo completely furniſhed with gueſts, as to leave no room for more; but imagine the greateſt number you can, and yet there is room; nor do the angels deſire any thing more than to have their number increaſed by the arrival of freſh angels from other worlds.

72. That every ſociety, when together, appears as one human form, is becauſe the univerſal heaven has the ſame form, as may be ſeen in the foregoing article; and in the moſt perfect form, as that of heaven, there is a reſemblance between the parts and the whole, between the leſſer and the greateſt; now the leſſer, or the parts of heaven, are the ſocieties of which it conſiſts, which are ſo many heavens in a leſſer form; ſee above, n. 51 to 58. That there is ſuch a perpetual ſimilitude in the heavens, is becauſe the various ſpecies of good [*bona*] in all there, proceed from one love or origin; now the one love from which all thoſe goods originate, is love to the Lord in the angels proceeding from the Lord: hence it is that the univerſal heaven is a likeneſs of him in common; every ſociety a ſimilitude of him in a leſſer community; and every angel a likeneſs or image of him in particular; ſee above on this ſubject, n. 58.

That

That every Angel is in a perfect Human Form.

73. It has been ſhewed before, that the univerſal heaven reſembles the human form, as does likewiſe every ſociety in heaven; and from the chain of cauſes and effects there produced, it follows, that every particular angel has the ſame figure; the univerſal heaven as a man in the greateſt, each ſociety in a leſſer, and every particular angel in the leaſt human form; for in the moſt perfect form, as is that of heaven, there is a mutual likeneſs between the whole and its parts; and that becauſe heaven is a communion, and ſo communicates of its whole perfection to every one, whilſt every individual is a receiver from that whole, and ſo is heaven in its leaſt form, as has been ſhewed before. Man alſo in this world, as far as he is a recipient of the efflux from heaven, is ſo far a heaven, and an angel; ſee above, n. 57. This is deſcribed in the Apocalypſe in the following words: "And he meaſured the wall thereof," [of the holy Jeruſalem] "an hundred and forty and four cubits, according "to the meaſure of a man, that is, of the [*an*] angel," xxi. 17. *Jeruſalem* there means the church of the Lord, and in a higher ſenſe, heaven (64); the *wall* ſignifies truth, as its defence againſt the attacks of error and evil of every kind (65) [*ab inſultu falſorum et malorum*]; *an hundred and forty-four* means every ſpecies of what is good and true in the complex (66); the meaſure is its particular kind or quality [*quale ejus*] (67); *man* is he, or

(64) That Jeruſalem ſignifies the church, n. 402, 3654, 9166.

(65) That wall ſignifies the defence of truth againſt the attacks of falſehoods and evils, n. 6419.

(66) That the number twelve ſignifies the whole complex of things good and true, n. 577, 2089—3858, 3913. The ſame is likewiſe ſignified by the numbers ſeventy-two, and one hundred and forty-four, becauſe 144 is the product of twelve multiplied by itſelf, n. 7973. That in the Scripture, numbers ſtand for things, n. 482, 487, 647—4264, 4495, 5265. That multiplied numbers ſignify the ſame with the ſimple from which they proceed in multiplication, n. 5291, 5335, 5708, 7973.

(67) That *meaſure* in the ſcripture ſignifies the quality of a thing with reſpect to good and true, n. 3104, 9603.

that

that ſociety, in which all thoſe things are in general and in particular, conſequently in which heaven is; and becauſe an angel is alſo a divine man from theſe divine qualities, therefore it is ſaid; *The meaſure of a man, which is that of an angel.* This is the ſpiritual meaning of theſe words; and who, without this interpretation of them, would be able to find out the ſenſe of the wall of the heavenly Jeruſalem being the meaſure of a man, that is, of an angel (68)?

74. But to come to experience: That angels are human forms or men, I have ſeen a thouſand times, and have converſed with them, as one man with another, ſometimes ſingly, ſometimes with many together; nor did I ever ſee in them any thing that differed from the human form; at which I have ſometimes wondered; and that this might not be ſuſpected of being a deception, or viſion of the imagination, it has been given me to ſee them when quite awake, and in all clearneſs of ſenſible perception. I have often told them, that in our Chriſtian world, the generality were ſo groſsly ignorant in reſpect to the nature of angels and ſpirits, as to take them for minds without form, mere inviſible thinkers, and of which they had no other idea than as of vital æther; and that conſequently, having nothing in them human but the power of thinking, they could neither ſee, hear, nor ſpeak, as being without eyes, ears, and tongues. To which the angels replied, that they knew it to be ſo with many in this world, particularly among the learned, and (which they much wondered at) alſo with the clergy: and they aſſigned for the cauſe of it as follows, viz. that the learned, who firſt broached this error, being mere natural men, and borrowing all their ideas of ſubſtance from their external ſenſes, and not from any interior light, or from thoſe common notices of things which are implanted in the human mind, refined ſpiritual things and beings, as it were, into nothings; not ſeeing, from the groſſneſs of their ideas, how any thing could exiſt ſpiritually in form and ſubſtance, that is not material and palpable to ſenſe,

(68) Of the ſpiritual or internal ſenſe of the word, ſee the explanation of the *White Horſe* in the Apocalypſe, and the Appendix to the *Heavenly Doctrine.*

as

as in this natural world (69). From ſuch leaders in error this falſe notion concerning angels was derived down to others: now they who reſign up their minds to others, and believe on their own authority alone, ſeldom recover their liberty, but for the moſt part acquieſce in confirming themſelves in what they ſo imbibe. Moreover they ſaid, that men of ſimplicity in faith and heart thought far otherwiſe of the angels, and conceived of them as heavenly men, and that becauſe they did not extinguiſh the heavenly idea of them by human learning, nor admit of any thing into their minds, but under ſome form: hence it is that angels in churches, whether as carved or painted, have always been repreſented as men: by heavenly ideas, or ideas from heaven of celeſtial things, they ſaid, was meant a divine influx or light in thoſe who are in the good of faith and life.

75. From all my experience, which is now of many years, I can truly affirm, that the angels, in reſpect to their form, are perfect men, having like faces, eyes, ears, breaſts, arms, hands, feet, &c. that they hear, ſee, and converſe with one another; and, in a word, that nothing human is wanting to them, but theſe material bodies of fleſh that we are inveſted with: I have beheld them in their own light, which far exceeds our greateſt meridian luſtre, and have therein diſcerned all the features and variations of their faces more diſtinctly than thoſe of my fellow inhabitants of this earth. It was alſo granted me to ſee an angel of the inmoſt or higheſt heaven, who appeared with a more reſplendent countenance than the angels of the lower heavens, and was of a human form in all perfection.

76. It is here to be obſerved, that the angels cannot be ſeen by any mortal man with the eyes of his body, but with thoſe only of the ſpirit which is in man (70), and that becauſe this

(69) That till a man be elevated above the carnal or ſenſual part, as to his apprehenſions, he has but little wiſdom, n. 5089. That a wiſe man's thoughts are of a more exalted nature, n. 5089, 5094. That when any one is elevated above ſenſe, he comes into a clearer light, and at length advances to heavenly light, n. 6183, 6313—9730, 9922. That ſuch elevation and abſtraction from the things of ſenſe was known to the ancients, n. 6313.

(70) That man, as to his interiour, is a ſpirit, n. 1594. And that ſuch ſpirit is properly the man, and that the body derives its life from it, n. 447, 4622, 6054.

is in the ſpiritual world; but all things appertaining to the body, in the natural world: for like only ſees like in the ſame common nature. Moreover, the organ of bodily viſion, or the material eye, is ſo groſs, that it cannot diſcern the more minute parts of nature without the aſſiſtance of optical glaſſes, as is well known; how much leſs thoſe things which are above the ſphere of nature, as are all things in the ſpiritual world: and yet theſe are manifeſted to his view, when he is withdrawn inwardly from the bodily ſenſe, and the eye of his ſpirit is opened, which is done in an inſtant, when it pleaſes the Lord to give him a ſight of things in the ſpiritual worlds; and then they appear as if he ſaw them with his bodily eyes: it was thus that the angels appeared to Abraham, Lot, Manoah, and the Prophets; and thus alſo was the Lord ſeen by his diſciples after his reſurrection: in like manner have I alſo been favoured with the ſight of angels. From this kind of viſion it was, that the Prophets were called *Seers*, and the "men whoſe eyes were open," 1 Sam. ix. 9. Num. xxiv. 3. And to cauſe them to ſee thus, was called, *Opening their eyes*, as in the inſtance of Eliſha's ſervant, of whom it is ſaid, "That Eliſha prayed, and ſaid, "Lord, I pray thee, open his eyes, that he may ſee: and the "Lord opened the eyes of the young man, and he ſaw: and "behold! the mountain was full of horſes and chariots of fire "round about Eliſha," 2 Kings vi. 17.

77. Some good ſpirits with whom I diſcourſed on this ſubject, expreſſed much grief at ſuch ignorance in the church concerning the ſtate of heaven, and that of angels and ſpirits, and with ſome ſharpneſs charged me to declare, that they were not mere minds without form, nor like to a breath of æther, but men in human form, and that they ſaw, heard, and enjoyed ſenſes, as well as the dwellers upon earth (71).

(71) That every angel, as a recipient of divine order from the Lord, is in a human form, perfect and beautiful, in proportion to his recipiency, n. 323, 1880, 1881—9879, 10177, 10594. That divine truth conſtitutes the form or exiſtence of order, and divine good its eſſence, n. 2451, 3166—10122, 10555.

That

That Heaven, both in its Whole and Parts, reſembles the Human Form; and that from the Divine Humanity of the Lord.

78. That heaven, both in its whole and parts, reſembles the human form, and that from the divine humanity of the Lord, follows by conſequence from the preceding articles; in which has been declared and ſhewed, i. *That the Lord is the God of Heaven.* ii. *That the Divinity of the Lord conſtitutes Heaven.* iii. *That Heaven conſiſts of innumerable Societies, and that every Society is Heaven in a leſſer Form; and every Angel in its leaſt Form.* iv. *That the univerſal Heaven in Complex reſembles one Man.* v. *That every Society in the Heavens alſo reſembles one Man as to its Form.* vi. *That likewiſe every particular Angel is in a perfect Human Form.* From all theſe premiſes we may conclude, that the Deity, or Divine Nature, as conſtituting heaven, is alſo in a human form (*): and that ſuch human form is the Divine Humanity of the Lord, though otherwiſe

(*) The undiſcerning reader is here to be cautioned againſt falſely imputing to our author the error of the ancient Anthropomorphites, whoſe hereſy did not conſiſt in aſcribing a human form to the Deity, for every true believer acknowledges this in the WORD made fleſh, but in aſcribing a ſeparate perſonal form to the Father or Divine Eſſence, in diſtinction from the Son: and it is to be wiſhed that they who are moſt apt to fix ſuch a charge upon our author may not be of that number, who outdo the ancient Anthropomorphites in their hereſy, by a groſs miſunderſtanding of the doctrine of the Holy Trinity, in aſſigning to the Godhead THREE diſtinct perſonal forms, and ſo plunge themſelves into Polytheiſm, or the belief of a plurality of gods.

I ſhall conclude this note with another taken from a pamphlet intitled, "The "Cauſe of the Petitioners examined," &c. Printed for Robinſon, Pater Noſter Row, 1773. and to which I refer the reader for further ſatisfaction on this ſubject.

"I cannot but take occaſion in this place, to condemn as highly offenſive, "heatheniſh and profane, the manner of ſome to repreſent the Trinity as three "human perſons ſitting in council, and making decrees: ſee among others a book "intitled, *Lux in Tenebris*, with ſuch a print. All they who figure the like "repreſentations of the Godhead, whether in their minds, or on paper, whether "by ſculpture, or painting, are Tritheiſts with a witneſs, however they may "(in order to cover the abſurdity of their error) profeſs to believe in the Unity." Tr.

thought

thought of by many in the church, will more fully appear from the many quotations extracted from the *Arcana Cœleſtia*, and collected together in this work; and alſo from the *Doctrine* of the *Holy Jeruſalem*, towards the end of that work, where it treats of the Lord.

79. That this is the real truth, has been confirmed to me by much experience, of which I ſhall ſpeak in what follows. All the angels in the heavens have no perception of the Divine Majeſty under any other than a human form; and what is ſtill more to be admired, they which belong to the ſuperior heavens cannot think of him otherwiſe, being neceſſarily led thereto by a divine influx, and alſo by the form and laws of the heavenly world, according to which their thoughts extend themſelves around them; for the thoughts of angels have ſuch extenſion, and in proportion thereto is their underſtanding and wiſdom: hence proceeds their unanimous conſent to the truth of the Divine Humanity of our Lord, and in him only. Theſe things were not only told me by the angels, but it was allowed me to have a perception of them during the elevation of my ſpirit into an interior ſphere of heaven: hence it appears, that the more highly the angels are graduated in wiſdom, the more evident is their perception of this truth, and the better qualified for the beatifick viſion; for the Lord appears in an angelical, that is, a human form, to thoſe who acknowledge and believe in his divinity as viſible, but not to thoſe who think it inviſible; the former are capable of beholding his glorious Majeſty, but the latter are not.

80. Foraſmuch as the angels have no idea of the divine inviſible eſſence, which they call the divinity without form, but only of the viſible divinity in a human form; therefore it is a uſual way of ſpeaking with them to ſay, that the Lord alone is the true perfect Man, and that they are only ſo far men as they receive him, by which they mean their receiving good and truth from him, as therein he himſelf is, and which they call wiſdom and underſtanding; for theſe (ſay they) all may know, conſtitute the man, and not his mere face and figure without them: and that this is ſo appears evidently from the angels of the more interior or higher heavens, who, being in the higher degrees

degrees of good and truth from the Lord, are alſo of a more beautiful and perfect form than the lower angels: but the reverſe of this is the caſe of the inhabitants of the infernal regions, who, when viewed in the light of heaven, ſcarcely exhibit any thing of the human form, but appear as monſters; foraſmuch as they are in the properties of evil and falſe, which are oppoſite to wiſdom and truth; for which reaſon their kind of life is not called life, but ſpiritual death.

81. As heaven, both in whole and in part, thus reſembles a man, from the Divine Humanity of the Lord; therefore the angels commonly ſay, that they are in the Lord, and ſome of them, that they are in his body, meaning, in the good of his love; according to thoſe words of the Lord. "Abide in me, "and I in you: as the branch cannot bear fruit of itſelf, ex- "cept it abide in the vine, no more can ye, except ye abide in "me: I am the vine, ye are the branches: without me, ye "can do nothing—Continue ye in my love: If ye keep my "commandments, ye ſhall abide in my love." John xv. 4—10.

82. Such being the perception of the divinity in the angels, it is, as it were, congenial to every one that is a recipient of the divine influx, to form an idea of God under ſome ſpecies of humanity: thus did the ancients, and ſo the moderns both within and without the church, whilſt the more ſimple of both, figure him in their thoughts, as the ancient of days in a veſture of light; but many extinguiſh every idea of God in their minds, either by carnal reaſonings, or an evil life (*); and ſo in the former caſe diſpute againſt him as a revealed God; or in the latter, diſown his exiſtence; and thus having extinguiſhed in themſelves the light from heaven, will not allow that any others have it: whereas it is given from above to every man as a creature born into this world for heaven, and whither no one goes that is entirely without any idea of a Deity.

83. Hence it is, that he, who is devoid of every idea of heaven, and ſo of the Divine Creator of it, is incapable of

(*) Hence it is that ſo many amongſt us run into Naturaliſm, aſcribing all things to blind nature, avoiding even the mention of the name of God, nay, baniſhing every idea of him from their minds, and ſo become atheiſts; for that of which we have no manner of idea ceaſes to be an object of our faith. Tr.

entrance into heaven, but finds a reſiſtance and repulſe on the firſt approach; and that becauſe his interiour, which ſhould be the receptive and qualifying condition, is not adapted to the ſtate of heaven, but is as a ſhut gate within him, and the cloſer ſhut, by how much nearer he approaches to the holy abode. Such is the fate of thoſe in the outer church, who deny the Lord, or with the Socinians diſown his divinity: as to the lot of thoſe who were not born nor educated within the pale of the church, nor favoured with the light of the written Word; this ſhall be ſpoken to hereafter.

84. That the ancients had an idea of the Divine Humanity, is manifeſt from the divine appearances to Abraham, Lot, Joſhua, Gideon, Manoah, his wife, and others, who, though they beheld God as man, yet they worſhipped him as the God of the univerſe, calling him the God of heaven and earth, and Jehovah; and that it was the Lord that appeared to Abraham, he tells us, John viii. 56. and alſo to others in old times, John i. 18. v. 37.

85. But that God is alſo Man, will hardly be believed by thoſe who judge of heavenly things by their external ſenſes, and the things of this world, and conſequently of the divine and ſpiritual, by the corporeal and natural man; for ſuch a one will immediately conclude, that if God were alſo Man, he muſt (from his ubiquity) be as large as the univerſe, or, in order to be Governor of heaven and earth, ſtand in need of many lieutenant governors, like earthly monarchs; or if we ſhould tell them, that there is no ſuch extenſion of ſpace in heaven, as with us in this world, they could not receive it; for they who think only from outward nature on this ſubject, and apply thoſe thoughts as a meaſure to heavenly things, fall into groſs deluſion and abſurdity: extenſion in heaven is of a far different nature from what is here; in this world it is ſomething determinate, and, as ſuch, meaſureable; but there indeterminate and unmeaſurable (*): but concerning extenſion in heaven we ſhall ſpeak

(*) We are ſenſible that this diſtinction of our author, though of highly important uſe in this ſubject, will be of difficult comprehenſion with many, not only among the unlearned, but the learned alſo, as it is above the ſphere of metaphyſical

ſpeak hereafter, where we treat of ſpace and time in the ſpiritual world. Every one knows the great extent of viſion by the bodily organ of ſight, even as far as to the ſun and ſtars, though at ſo immenſe a diſtance; and every man of thought can teſtify to the incomparably greater extent of ſight by the eye of the mind, and that in proportion to the interior capacity of him that ſpeculates. What then ſhall we ſay of him, who gave ſight both to body and mind, and is the inmoſt and ſupreme over all! Such being the extent of our thoughts, how eaſy is it to believe, that the knowledge of all heavenly and divine things is communicated from angel to angel from the firſt divine fountain of knowledge, according to their capacities of receiving reſpectively, as has been declared in the preceding articles.

86. The angels wonder that men ſhould account themſelves wiſer than their brethren for rejecting the belief of the Deity, as manifeſting himſelf under a human form; whereas, if the truth be ſearched into, they will be found to have ſubſtituted nature in the room of the Creator, and as totally ignorant of what relates to God, angels, ſpirits, and even their own immortal ſouls; concerning all which, the ſimple and unlearned, whom they ſo deſpiſe, have ideas more conform to truth than themſelves, whilſt they conceive of the Deity as having aſſumed a human form; of angels, as heavenly men; and that they themſelves ſhall be like unto them, if they lead holy lives according to God's commandments: theſe perſons the angels call intelligent, and not the others (*).

That

taphyſical knowledge in general; and yet it may readily be underſtood by thoſe who can abſtract their thoughts entirely from natural to ſpiritual things, and alſo may be illuſtrated by what paſſes within us in the ſpiritual part of our compoſition: *Ex. gr.* That the ideas and powers of the human mind have their extent and limits is agreed by all; for what is more common than to ſay of ſuch or ſuch a one, that he is a man of extenſive knowledge, or of a very limited capacity; and yet to think of applying any determinate rule from outward nature, as an adequate meaſure of theſe, how groſsly abſurd would be the thought! As well might we go about to meaſure imagination by the gallon, or intellect by the carpenter's rule. The attentive mind, by improving this hint, will diſcern the difference between degrees and extenſion in the natural and ſpiritual worlds. Tr.

(*) We have omitted here to tranſlate a large collection of references on the ſubject of the Lord's Divine Humanity, as many of them have been already given; and as they refer to books in the hands of exceeding few: and alſo as it may be judged

That there is a Correſpondence between all Things in Heaven, and all Things in Man.

87. What is meant by correſpondence between heavenly and earthly things is ſcarcely known at this time, and that through various cauſes; but principally, becauſe man has ſo far alienated himſelf from heaven by the love of ſelf and the world; and they who give themſelves up to theſe, direct all their views and purſuits to worldly things, as more agreeable to nature and their external ſenſes, without attending to thoſe that are ſpiritual, and ſuited to the entertainment of the mind and inward ſenſes; wherefore they reject theſe, calling them abſtruſe, and too high for them: but the ancients were otherwiſe minded, for they accounted the knowledge of correſpondences as the moſt exalted of all ſciences, as the fountain from whence they drew their underſtanding and wiſdom: and as to thoſe who were of the church of God, it was by means hereof that they held communication with heaven; for the knowledge of correſpondences is the knowledge of angels. The moſt ancient formed their minds by the doctrine and laws of correſpondence, and thought according thereto, like the angels, and converſed with them; and hence it was that the Lord often vouchſafed to appear to them, and give them divine inſtructions: but this kind of knowledge is ſo far loſt amongſt us at this day, that it is ſcarcely any longer known what is meant by the term correſpondence, as here uſed (72).

88. Now foraſmuch as without ſome knowledge of what is meant by correſpondence, nothing relating to the ſpiritual world can clearly be underſtood; neither concerning its influx into the natural world; nor of the diſtinction betwixt ſpiritual and

judged of uſe ſome time hereafter, to bring the ſubſtance of them together into the form of a diſtinct treatiſe on this ſubject. Tr.

(72) That the ſcience of correſpondences excels all other ſciences, n. 4280. That herein conſiſted the principal wiſdom of the ancients, but that it is now entirely loſt, n. 3021, 3419, 4280—7729, 10252. That it flouriſhed chiefly in the Eaſt, and in Egypt, n. 5702, 6092, 7097, 7779, 9391, 10407.

natural;

natural; nor yet any thing with clearneſs of the ſpirit of man called the ſoul, and its operation on the body; nor laſtly, of the ſtate of man after death; we ſhall therefore here ſhew what is meant by correſpondence, by way of preparative to what follows.

89. And firſt, for what is meant by correſpondence: Now the whole natural world correſponds to the ſpiritual world both in the whole, and likewiſe in its ſeveral parts; and what exiſts and ſubſiſts in the natural from the ſpiritual, is called correſpondence; now the whole natural world exiſts and ſubſiſts from the ſpiritual, as an effect from its efficient cauſe; therefore there is a correſpondent relation betwixt them. By the natural world is meant the whole expanſe under the ſun, and whatever therein receives light and heat from it belongs to that world: by the ſpiritual world is meant heaven, and all that is therein.

90. As man is an image both of heaven and of this world, in the leaſt form (ſee above, n. 57.) therefore he ſtands here both in the ſpiritual and natural world: the things within (thoſe of the mind and ſpirit) which reſpect the intellect and will, conſtitute his ſpiritual world; but thoſe of the body, which reſpect his external ſenſes and actions, conſtitute his natural world: whatever therefore in his natural world (or body, ſenſes, and actions) derives its exiſtence from his ſpiritual world (or mind, intellect, and will) that is called correſpondent (*).

91. This doctrine is exemplified in the human countenance: Thus in the face of any one who is not practiſed in the art of

(*) In this definition and diſtinction the intelligent reader will find a moſt admirable and important part of inſtruction, which will explain a man to himſelf, and point out to him all the good and evil in his life, without the help of that kind of ſophiſtry commonly called Caſuiſtical Divinity. It may be ſufficient here, for a farther explanation of our author's meaning, to obſerve, that correſpondence between things ſpiritual and natural, ſignifies the eſſence of a thing brought into form, or the principle manifeſted in act: thus benevolence ſhews itſelf in benefits, and malevolence in injuries: and thus throughout nature, the heavenly world or good principle realizes itſelf in beautiful and good productions; and the helliſh, or evil principle, in all the various forms of monſtroſity and evil: and ſo the rage and horrors of the dark world break forth in thunder and lightning, ſtorm and tempeſt; but the meekneſs of paradiſe refreſhes all nature with the genial warmth and ſoft blandiſhments of vernal delights. It is here to be noted, that the ſcience of phyſiognomy is grounded in that of correſpondences. Tr.

diſſimulation, we may read the affections and paſſions of his mind, as in their type or natural form: hence it is common to ſay, that the face is the index of the mind; or in other words, the ſpiritual world of ſuch or ſuch a one is conſpicuous in his natural world: in like manner, the things of the intellect are repreſented in the ſpeech; and thoſe of the will, in the geſtures and movements of the body: now all that is thus expreſſed in the body, whether by the face, ſpeech, or geſtures, is called correſpondence.

92. Hence may be underſtood what is meant by the internal, and what by the external man, and that the former is called the ſpiritual, and the latter the natural man; and alſo that the one is as diſtinct from the other, as heaven is from this world; and moreover, that all that is formed in or done by the latter is from the former.

93. So much for correſpondence between the inward or ſpiritual, and the outward or natural man: we ſhall now proceed to ſpeak of that correſpondence which is between the whole of heaven, and the ſeveral parts of man.

94. It has been ſhewed, that the univerſal heaven reſembles one man, or is in a human form, and ſo called the Grand (or greateſt) Man; and alſo that the angelical ſocieties, of which heaven conſiſts, have accordingly their order and ſituation like the members, organs, and viſcera in the human body, ſo that ſome of them occupy the place of the head, ſome that of the breaſt, others that of the arms, and others alſo different parts of theſe, ſee n. 59 to 72: conſequently ſuch ſocieties as are in any particular member there, correſpond to the like member in man here; as for example, they who are in the head there, correſpond to the head in man here; they who are in the breaſt, to the breaſt; they who are in the arms, to the arms, and ſo of the reſt: it is from this correſpondence that man ſubſiſts, his ſubſiſtence or continued exiſtence being from heaven only.

95. That heaven is diſtinguiſhed into two kingdoms, the one of which is called the cœleſtial, the other the ſpiritual kingdom; has been ſhewed in its proper article: now the cœleſtial kingdom in common correſponds to the heart, and what appertains to it in the whole body; and the ſpiritual kingdom to the

the lungs, and what appertains thereto in the whole body: the heart and lungs do alſo form two kingdoms; the former ruling therein by the arteries and veins; and the latter by the nervous and motive fibres, and both in every effort and action of the body. In the ſpiritual world or ſpiritual man of every one are alſo two kingdoms, the one is that of the will, the other that of the intellect: the will governs by the affections of good, and the intellect by the affections of truth; and theſe two kingdoms correſpond to thoſe of the heart and the lungs (*) in the body: ſo likewiſe in the heavens; the cœleſtial kingdom is the will-part *(voluntarium cœli)* of heaven, and there the good of love has the aſcendant or government; and the ſpiritual kingdom is the intellectual part *(intellectuale cœli)* of heaven; and there truth has the aſcendant or government; and theſe two kingdoms correſpond to the functions of the heart and lungs in man. From this correſpondence it is, that the heart in the word ſignifies the will, and alſo the good of love; and alſo that the breath or pulmonary ſpirit ſignifies the underſtanding and true of faith: hence alſo it is, that the affections are aſcribed to the heart, though in reality that is not the ſeat or cauſe of them (73).

(*) It is to be obſerved here, that though the word *lungs* is not mentioned in Scripture, as might be expected of ſo principal a correſpondent in the human body, according to the doctrine and diſtinction of our author, yet the word *breath*, ſo frequently mentioned there, is uſed as its ſubſtitute, and anſwers to, or is the correſpondent of ſpirit; and the ſame word in the Greek ſignifies both breath and ſpirit.

(73) Of the correſpondence of the heart and lungs with the grand man or heaven, from experience, n. 3883 to 3896. That the heart correſponds to the angels in the cœleſtial kingdom, and the lungs with thoſe of the ſpiritual kingdom, n. 3685, 3886, 3887. That the angels have a pulſe like that of the heart, and reſpiration like that of the lungs in men here, but more interior, n. 3884, 3885, 3887. That the pulſe of the heart in angels varies according to their ſtate of love; and their reſpiration according to their ſtate of charity * and faith, n. 3886, 3887, 3889. That the heart in Scripture means the ſame with will, and therefore, *from the heart*, the ſame with *from the will*, n. 2930, 7542, 8910, 9113, 10336. That the heart in Scripture alſo ſignifies love, and therefore, *from the heart*, the ſame as, *from love*, n. 7542, 9050, 10336.

* The author here differences *love* from *charity* no otherwiſe, than as the former ſignifies love to the Lord, and the latter love to our neighbour.

96. The

96. The correſpondence of the two kingdoms of heaven with the heart and lungs, is the correſpondence of heaven with man in common, or of the whole of one with the whole of the other; the leſs common or particular, is with the ſeveral members, organs, and viſcera of man, as ſhall be here ſpecified: they who in the Grand Man or Heaven belong to the head, are the angels who excel all others in every ſpecies of good, as love, peace, innocence, wiſdom, knowledge, &c. and conſequently in joy and happineſs; and from them proceeds the influx into the human head, and all that appertains to it here, for to theſe they correſpond: thoſe angels which in the Grand Man or Heaven belong to the region or province of the breaſt, excel in the good of charity and faith, and operate in their influence on the human breaſt here, inaſmuch as they correſpond thereto: but they who in the Grand Man or Heaven belong to the regions of the loins, and the organs appointed for generation, are they who chiefly excel in conjugal love: they who belong to the feet are in the loweſt good of heaven, or that which is called ſpiritual-natural, or phyſico-ſpiritual good: they who belong to the arms and hands, are in the potency of that kind of truth which is derived from good: they who are in the eyes, excel in underſtanding: they who are in the ears, in attention and obedience: they who are in the noſe, excel in the faculty of perception: they who are in the mouth and tongue, are eminent in ſpeaking from clearneſs of intellect and perception: they who belong to the province of the reins, are more particularly in that kind of truth which illuſtrates, and diſtinguiſhes: they who are in the liver, pancreas, and ſpleen, excel in thoſe faculties and powers which exalt the purity of the various kinds of good and truth, by ſeparating them from mixtures with their contraries: and ſo in like manner with others reſpectively, by influx operating on the correſpondent parts in man: now influx from heaven, is in order to the right end and uſe of all in man; and as uſes are from the ſpiritual world, ſo they form themſelves into effect by material inſtruments in the natural world; whence proceeds correſpondence.

97. Hence

97. Hence it is, that the ſame members, organs, and viſcera are uſed in the Scripture (according to the doctrine of correſpondence) for the things repreſented by them: thus, by the head is there ſignified underſtanding and wiſdom: by the breaſt, charity: by the loins, conjugal love: by the arms and hands, the power of truth: by the feet, that which is natural [in diſtinction from ſpiritual]: by the eyes, intellect: by the noſe, perception: by the ears, obedience: by the reins, the purification [elucidation] of truth; and ſo on (74). Hence thoſe cuſtomary expreſſions, when ſpeaking of a man of deep knowledge, to ſay, that he has a head; of him who is true and faithful, that he is a boſom friend [*amicus pectoris*]; of any one of great ſagacity, that he is ready at ſmelling a matter out; of a man that has a quick comprehenſion, that he is ſharp-ſighted; of one in great power, that he has long arms; and of him who ſays or does a thing with love, that he does it from his heart: theſe and many other ſayings familiar to us, are from correſpondence; for they are from the ſpiritual world, though we know it not.

98. That ſuch is the correſpondence between all things in heaven, and all things in man, has been manifeſted to me by long experience, and that in ſo full a meaſure, that my conviction herein is beyond all ſhadow of doubting; but to offer the whole of it here, is not only unneceſſary, but, on account of its extent, beyond my power; but it has been given diſperſedly in the *Arcana Cœleſtia*, where I have treated of correſpondences; of repreſentations; of the influx of the ſpiritual into the natural world; and of the communication between ſoul and body (75).

(74) That the breaſt or boſom in Scripture ſignifies charity, n. 3934, 10081, 10087. That the loins and organs of generation ſignify conjugal love, n. 3021, 4280, 4462, 5050, 5051, 5052. That the arms and hands, the power of truth, n. 878, 3091, 4931 to 4937, 10017. That the feet ſignify external nature, or the inferior part of the human compoſition, n. 2162, 3147—4938 to 4952. That the eye ſignifies intellect, n. 2701, 4403, 4523 to 4534—10569. That the noſe or noſtrils ſignifies perception, n. 3577, 4624—10292. The ears, obedience, n. 2542, 3869—9396, 10061. The reins, purification, and ſeparation of truth from error, n. 5380 to 5386, 10032.

(75) Of correſpondence between all the members of the body and the Grand Man (*Maximo Homine*) or Heaven, both in general and particular, as from expe-

 rience,

99. But though all things in man, even with reſpect to his body, correſpond to all in heaven, yet he is not an image of heaven in his external, but in his internal form; for it is the interiour of man that receives the heavenly influx, whilſt his exteriour or natural part is influenced by the things of this world; as far therefore as his interiour is receptive of the former, ſo far only is he reputed a heaven in its leaſt form after the likeneſs of the greateſt; but ſo far as he is unreceptive of the heavenly influx in his interiour, or inner man, ſo far is he not in the form of heaven; and yet his exteriour, or natural man, which communicates with this world, may be in order, according to the laws of this mundane ſyſtem, and conſequently be of a beautiful form, for this originates from the parents, and his formation in the womb, and is preſerved and nouriſhed by the elements of this world; and therefore it is, that the natural form of a man often widely differs from the form of his ſpiritual man. It has ſometimes been given me to ſee of what form the ſpirit of a man was, and it plainly appeared to me, that in ſome who were of a comely and beautiful countenance, it was ugly, black, and monſtrous, and rather to be called the image of hell than of heaven; whereas in others, though uncomely in their exteriour, it was beautiful, ſhining, and angelical: and it is to be noted, that the ſpirit of a man after death appears ſuch as it was before, whilſt in the body.

100. But correſpondence is of much larger extent than in reference to man only; for there is a correſpondence of the heavens between one another: thus the ſecond or middle heaven correſponds to the inmoſt or third heaven; and the firſt or loweſt heaven correſponds to the ſecond or middle heaven; and it is this firſt or loweſt heaven that more immediately correſponds to and communicates with the corporeal forms of men, their members, organs, and viſcera; and it is this corporeal part in man,

rience, n. 3021, 3624 to 3649, 3741 to 3751, 3883 to 3896, 4039 to 4051, 4218 to 4228, 4318 to 4331, 4403 to 4421—552 to 5573, 5711 to 5727, 10030. Of the influx of the ſpiritual world or heaven, into this our natural world, and alſo of the influx of the ſoul into all parts of the body, from experience, n. 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626. Of the communication *(de commercio)* between ſoul and body, from experience, n. 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626.

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in which the influence of heaven terminates, and reſts as on its baſis: but this is a ſecret which ſhall be more fully opened in another place.

101. It is here to be noted, as a firſt principle, that all correſpondence with heaven is through the Divine Humanity of the Lord, foraſmuch as heaven originates from him as its eſſence, as has been ſhewed before: for were not virtue flowing from his Divine Humanity to influence all in heaven, and by correſpondence all created nature here below, there would be neither angel nor man: and hence likewiſe it does appear why the Lord became man, and inveſted his Deity with humanity, from its higheſt to its loweſt nature, and dwelt amongſt us, viz. becauſe, through the degeneracy of man, all was brought into ſuch diſorder, that all communication with the Divine Humanity in heaven, on which his ſalvation depended, was cut off, and could only be reſtored by the aſſumption of our natural humanity to his Divine, as a ground of communication between him and us. Concerning the Divine Humanity of the Lord, and the ſtate of heaven before his advent in the fleſh, ſee the references mentioned at the end of the foregoing chapter.

102. The angels ſeem aſtoniſhed when they hear of men, who aſcribe all to nature, and nothing to the Deity, and can believe that their own bodies, which conſiſt of ſo many wonderful correſpondences and repreſentations of heavenly things, ſhould be formed and faſhioned by inanimate nature; and what is ſtill more abſurd, that they ſhould aſſign no higher origin to the rational principle; whereas the leaſt exerciſe of reflection might ſuffice to demonſtrate this to be the effect of a divine formation; and that nature was created on purpoſe to ſerve for a covering or outward exhibition of what is ſpiritual, and to yield a correſponding repreſentation of the ſame in the loweſt order of things. All ſuch are compared by the angels to owls, which ſee in the dark, but are blind in the light.

That

That there is a Correſpondence between Heaven, and all Things on Earth.

103. We have already explained what is meant by correſpondence; and alſo ſhewed, that the whole and every part of the human body is ſuch: it now remains to make appear, that all things of the earth, nay, of this world in general, are correſpondences in like manner.

104. All things belonging to the earth are diſtinguiſhed into three kinds, which are called kingdoms, viz. the animal, the vegetable, and the mineral kingdoms: the things in the animal kingdom are correſpondences in the firſt degree, as having life; thoſe in the vegetable kingdom correſpond in the ſecond degree, as having growth, but no ſenſitive life; and thoſe in the mineral kingdom correſpond in the third degree, as having neither life nor growth. The correſpondents of the firſt kingdom, are the animals of various kinds, which either walk or creep on the earth, or fly in the air; which being ſo well known, are not here enumerated, as neither thoſe of the ſecond or vegetable kingdom, which are all trees, herbs, plants, and flowers, which grow and flouriſh in the woods, gardens, fields, or elſewhere. The correſpondents in the mineral kingdom, are the more noble, and alſo the inferior metals; precious and common ſtones; foſſils, and earths of various kinds, and alſo waters. To theſe correſpondences in the natural world, we are to add ſuch things as are prepared and fabricated of them by human ſkill and induſtry for the general uſe of man, as food of different kinds, veſtments, houſes, temples, with many other things.

105. The things that are above the earth, as the ſun, moon, ſtars, and alſo in the atmoſphere, as clouds, rain, vapours, thunder, lightning, &c. are reſpectively correſpondent; as alſo ſuch as are occaſioned by the preſence or abſence of the ſun, as light and ſhade, heat and cold: in like manner thoſe which are determined by its motions, diſtances, and variations, as the ſeaſons of ſpring, ſummer, autumn, and winter, toge-

ther

ther with the diurnal periods of morning, noon, evening, and night.

106. In a word, all things that exist in nature, from the least to the greatest, are correspondences (76); and that because this world, together with the whole of its furniture, exists and subsists from the spiritual world, and both from the Deity; it is said here to *subsist* also thence, as every thing subsists by that which is the cause of its existence, as its subsistence is no other than the continuation of its existence, and because it cannot subsist from itself, but from something prior to itself, and so on from its first cause, from which, if it be separated, it must perish, and be annihilated.

107. Every thing is said to correspond, which exists and subsists in nature according to the divine order; now divine good proceeding from the Lord, is that which constitutes divine order, for it begins and proceeds from him through the heavens to this world, where it terminates in its lowest form; and all things here, which are according to the laws of such order, are called correspondences, viz. all things that are good for use, for good and useful mean the same; whereas the form or distinction of a thing has relation to truth, forasmuch as truth is the form of good: hence it is, that all things in the universe, and in nature, as far as they subsist in the divine order, bear relation to goodness and truth (77).

108. That all things in the world are from God, and so invested by him with natural forms, as to give them correspondence and usefulness, manifestly appears from all things both in the animal and the vegetable kingdom, many of which display

(76) That all things in this world, and its three kingdoms, correspond to things in heaven, or, in other words, all things in the natural to things in the spiritual world, see n. 1632, 1881, 2758—2897 to 3003, 3213 to 3227, 3624 to 3649—5477, 9280. That the natural is joined to or communicates with the spiritual world by correspondences, n. 8615. That hence it comes to pass, that universal nature is one grand theatre representative of the kingdom of the Lord, n. 2758, 2999, 13000—8848, 9280.

(77) That all things in the universe, as well in heaven as on earth, which are in the divine order, have relation to goodness and truth under one denomination or another, see n. 2451, 3166, 4390—10122. And also have a tendency to conjunction, that they may have particular character and distinction, n. 10555.

evident marks, to the thoughtful mind, of their divine original. To inſtance only in a few; and firſt in the animal kingdom: and here, what wonderful examples of ſcience preſent themſelves to the curious obſerver? What ſkill do the bees ſhew in collecting their honey from various flowers, and in forming their waxen cells wherein to depoſite it for food for themſelves and their offspring during the approaching winter? How do they wait upon the queen bee when ſhe lays her eggs, diſpoſe of them in proper apartments, and carefully provide for the ſafety of her future progeny? How excellent is their form of government, in which every one from an inward Teacher knows his proper place, and where, by a ſtrict adminiſtration of juſtice, all the uſeful members of the ſociety are protected, and the unprofitable ones expelled with the deprivation of their wings; not to mention many other wonderful particulars of knowledge derived to them from above, in order to the uſe and benefit of man: thus their wax, among other uſes, being formed into candles, affords us light; and their honey ſupplies us with a grateful and ſalutary confection. How great is the ſagacity of thoſe worms, which extract their nouriſhment from the leaves of trees, and at a certain ſeaſon inveſt themſelves with a tegument of their own working, where, as in a womb, they depoſite and nouriſh their tender young; whilſt ſome taking the form of nymph or chryſalis, ſpin their ſlender threads, and after finiſhing their appointed taſk, aſſume another body, change their element, become volatile, and wing the ſoft air, chuſe their mates, lay their eggs, and tranſmit their nature to a ſucceeding race. How wiſely are all the birds of the air inſtructed where to ſeek and find the particular food that is proper for them; how to build their neſts differently according to their kinds, to hatch their eggs, and to provide for their young till they are able to take care of themſelves! And how early do they rightly diſtinguiſh between their enemies and friends, ſhunning the former, and aſſociating with the latter! Not to mention here in particular the wonderful proviſion obſervable in their eggs, both for the formation and nutrition of their embryo young through the different ſtages of their growth, as alſo innumerable other wonderful particulars. Now who that has but a ſpark

a ſpark of reaſon can deny theſe things to proceed from that wiſdom which is from above, and to deſcend from the ſpiritual world, to which the natural is ſubſervient, by clothing thoſe things with material forms, which are ſpiritual in their ſeveral eſſences, or, in other words, to give effects to ſpiritual cauſes. The reaſon why this kind of knowledge is innate in the other living creatures, and not in man, though far more excellent than them, is becauſe they ſtand in that order of life to which they were appointed; nor could they deſtroy that which is in them by influx from the ſpiritual world, as being deſtitute of reaſon; but it is otherwiſe with man, who, having perverted his more exalted powers by tranſgreſſing the order of his nature, was thenceforward to be born in mere ignorance, that ſo he might be reformed, and reſtored to the order in which he was created (which was the order of heaven) by the means appointed by God for that end.

109. As to correſpondency in the vegetable kingdom; this might be illuſtrated by many conſiderations drawn from the growth of ſmall ſeeds into trees, putting forth leaves, bloſſoms, and fruit, in which other ſeeds are contained, whereby propagation is carried on in a way of exiſtence both ſimultaneous and ſucceſſive, according to the laws of a wonderful order; to inveſtigate all the uſes of which would exceed the bounds of human ſcience: and as theſe originate from the ſpiritual world or heaven, which is in the human form, as ſhewn before, ſo have they all relation to or correſpondence with ſomething in man, as is known to ſome few in the learned world. That all things in the vegetable kingdom are thus correſpondent, I have had experimental evidence of; for oftentimes when walking in gardens I have inſpected the trees, flowers, and plants therein, I have had a ſight of their correſpondents or correlatives in the ſpiritual world, and in converſation with thoſe to whom theſe ſignatures belonged, have received the explanation of them from their particular deſcent, genius, and character (*).

110. As

(*) As this paſſage is ſomewhat obſcure in the original, it neceſſarily renders the tranſlation of it more difficult: however, the ſubſtance of it means, that the author had a ſatisfying knowledge of certain properties and qualities in ſome claſſes of

110. As to thoſe ſpiritual things in heaven, to which natural things in this world correſpond, no one now can underſtand them, but by a particular illumination from above, foraſmuch as the ſcience of correſpondences is at this time totally loſt amongſt us; however, I ſhall illuſtrate this doctrine of correſpondence between natural and ſpiritual things by ſome few examples of the latter, as generally known here below. The beaſts of the earth in general, not only the tame and uſeful ones, but alſo the wild and unprofitable, correſpond to the affections of the human mind, the former to its good affections, the latter to its evil ones: in particular, oxen and calves correſpond to the affections of the natural mind; but ſheep and lambs to thoſe of the ſpiritual mind; whereas the winged tribes, according to their reſpective kinds, correſpond to the intellectual part in both (78): hence it was, that animals of various kinds, as oxen, calves, rams, ſheep, goats, lambs, and alſo pigeons, and turtle doves, were appointed among the Iſraelites, who were a typical or repreſentative church, for ſacrifices

of the vegetable kingdom, as correſponding with and repreſentative of certain characters, diſpoſitions, or attributes in particular perſons: now whether this be called analogy, correſpondency, or emblematical ſimilitude, it will amount nearly to the ſame. From this copious ſource of reſemblances in nature to the microcoſm, or little world of man, the art of poetry confeſſedly borrows its moſt ſtriking beauties; and it formed a conſiderable part of the language of the ancient eaſtern nations: and it is alſo well known, that the ſacred oracles of truth do inſtruct us by ſuch ſimilitudes (Hoſea xii. 10.) in numberleſs places, and repreſent things, both divine and human, by images or reſemblances thereof in the animal, mineral, and vegetable kingdoms of this our natural world: thus the wicked are deſcribed by thorns, to denote their oppreſſions and other pernicious qualities; whilſt the candour, humility, and lovely ſimplicity of the true church and its members, are figured to us by their correſpondent natural emblems in the lillies of the valley. But the doctrine of correſpondency will be opened in a deeper ground, and more ſignificant ſenſe, under a variety of ſtriking illuſtrations, in the following and other works of the author. Tr.

(78) That the beaſts by correſpondence ſignify the affections, good or bad, as the former are of the tame and profitable, or of the wild and unprofitable kinds, ſee n. 45, 46—3519, 9280. This alſo illuſtrated by experience from the ſpiritual world, n. 3218, 5198, 9090. Of influx from the ſpiritual world into the life of beaſts, n. 1633, 3646. That oxen and calves by correſpondence, the affections of the natural mind, n. 2180, 2566—10407. What ſheep ſignify, n. 4169, 4809. What lambs, n. 3994, 10132. That the fowls ſignify intellectual things, n. 40, 745—5149, 7441. And that with difference according to their various kinds and tribes, by experience from the ſpiritual world, n. 3219.

and

and burnt offerings, as in ſuch religious inſtitutions they were repreſentative of ſpiritual things, and accordingly were received in heaven according to correſpondency. That animals, according to their difference as to *genus* and *ſpecies*, ſtand for the affections, is becauſe they are endued with life; now the life of every creature is from the fire of love or affection, and according to the quality thereof; and ſuch alſo is their innate knowledge reſpectively: man alſo, conſidered merely in the animal part of his nature, is conſtituted in like manner, and as ſuch is compared to them; thus it is common to ſay of any one that is of a meek and gentle diſpoſition, that he is ſheepiſh, or lamb-like; to call a rugged or rapacious man, a bear or wolf; and to give the name of fox or ſerpent to the ſubtle and crafty, and ſo on.

111. Correſpondency obtains in like manner in the vegetable kingdom: thus a garden in general correſponds to heaven in reſpect to underſtanding and wiſdom; wherefore heaven is called the garden of God and paradiſe (79), and by man the heavenly paradiſe. Trees, according to their different kinds reſpectively, correſpond to perceptions, and the cognitions of things good and true; and therefore the ancients, who were in the knowledge of correſpondency, celebrated their religious worſhip in groves (80), and therefore it is that we have mention made in Scripture ſo often of trees, and that heaven, the church, and man, are in ſo many places compared to them, as to the vine, the olive, the cedar, and others, and our good works to fruit. The different kinds of food alſo, which are prepared from theſe, but more eſpecially from the ſeeds of the field, correſpond alſo to the affections of the good and the true, as theſe afford nouriſhment to the ſpiritual, as earthly foods do to the natural life (81).

(79) That garden and paradiſe by correſpondence ſignify intellect and wiſdom, n. 100, 108; from experience, n. 3220. That all things that mutually correſpond have one and the ſame ſignification in Scripture, n. 2890, 2987—3002, 3225.

(80) That trees ſignify perceptions and knowledges *(cognitiones)* n. 103, 2163—2972, 7692. That therefore the ancients celebrated their religious worſhip in groves under trees, according to their correſpondent kinds, n. 2722, 4552. Of the cœleſtial influx into the ſubjects of the vegetable kingdom, as trees and plants, n. 3648.

(81) That foods by correſpondence ſignify ſuch things as are for nouriſhment to the ſpiritual life, n. 3114, 4459—8562, 9003.

Hence it is that bread is the correſpondent to affection reſpecting every particular good, as it is in a more eminent manner the ſupport of life, and is uſed to ſignify the whole of food; and in this univerſal ſenſe it is, that the Lord calls himſelf the bread of life; and likewiſe on this account bread was appointed for a ſacred ſymbol in the Iſraelitiſh church, and was placed on a table in the tabernacle under the name of ſhew bread, or the bread of faces; and alſo that the whole of divine worſhip by ſacrifices and burnt offerings was called bread: laſtly, it is from correſpondency, that bread and wine are uſed in the Holy Supper, as it is celebrated in the Chriſtian church (82). Theſe few inſtances may ſerve as a farther illuſtration of correſpondency.

112. We ſhall here briefly ſhew how a conjunction is formed between heaven and this world by means of correſpondences. The kingdom of the Lord is a kingdom of ends or uſes, or, in other words, a kingdom, the adminiſtration whereof is to the end of uſes; conſequently the univerſe is ſo conſtituted by its Omnipotent Creator, that all things therein ſhould be fitted with forms and powers to ſerve as means to produce and realize ſuch uſes, firſt in heaven, then in the general ſyſtem of this world; and ſo on by a ſucceſſive gradation to the leaſt and loweſt departments of nature; whence it follows, that the correſpondence between natural and ſpiritual things, or of this world and heaven, ſubſiſts by uſes as the means of their conjunction, and that the external forms of theſe uſes do correſpond and conjoin them, according to the degrees of their utility. All things in this natural world throughout its three kingdoms, as far as they ſtand in their eſtabliſhed order, may be conſidered as ſo many forms of uſes, or formed effects proceeding from uſe to uſe; and ſo circumſtanced, are correſpondences: with reſpect to man; as far forth as he lives according to the divine order, or in love towards the Lord, and in charity towards his neigh-

(82) That bread ſignifies every good that is for ſpiritual food to man, n. 2165, 2177—9545, 10686. That this was ſignified by the ſhew-bread of the tabernacle, n. 3478, 9545. That the ſacrifices in general were called bread, n. 2165. That bread ſtands for all kinds of food, n. 2165: and therefore for all food cœleſtial and ſpiritual, n. 276, 680—6118, 8410.

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bour, ſo far his actions are forms of uſes, and as ſuch ſo many correſpondents, whereby he communicates with and is joined to heaven; for to love the Lord and our neighbour, is, in a general ſenſe of the expreſſion, to perform uſes (83): moreover, let it be remembered, that it is through man (as the proper medium of their connexion) that the conjunction is formed betwixt the natural and ſpiritual worlds, as he is the ſubject of both (ſee before n. 57.) and therefore as far forth as any man is ſpiritual, in ſuch degree he is the medium of this conjunction; and as far forth as he is natural and not ſpiritual, he is not ſo; nevertheleſs, even in this latter caſe, the divine influx is continued to this world, and what belongs to it in man, though it be not received into his rational part.

113. As all things which continue in the divine order correſpond with heaven, ſo all things which are contrary to the divine order correſpond with hell: the former have relation to things good and true; the latter to ſuch as are evil and falſe.

114. A word more as touching the ſcience of correſpondences, and its uſe. It has been ſaid before, that heaven or the ſpiritual world is joined to the natural world by correſpondences: hence it is that man here has the power of holding communication with heaven; for as the bleſſed angels form not their ideas like men from natural, but ſpiritual things; ſo when men are gifted with the knowledge of correſpondences, they can think in like manner with the angels, and be joined with them

(83) That every kind of good has its delightful reliſh from and according to its uſes, and alſo its particular diſtinction and quality, and therefore, as is the uſe, ſuch is the good, n. 3049, 4984, 7038. That the angelical life conſiſts in the goods of divine love and charity, and ſo in the exerciſe of uſes, n. 453. That the Lord and his angels have reſpect only to the final cauſes or uſes in human actions, n. 1317, 1645, 5844. That the kingdom of the Lord is the kingdom of uſes or good ends, n. 453, 696—4054, 7038. That the ſervice of good uſes is to ſerve the Lord, n. 7038. That all in general, and every particular thing in man, are formed to the end of uſe, n. 3565, 4104, 5189, 9297: and that final cauſes or uſes (as efficients to their effects) were prior to the formation of our bodily organs, by a divine influx through heaven, n. 4223, 4926. That alſo the interior faculties of the human mind, when attained to reaſon, are formed for a progreſſion from uſe to uſe, n. 1964, 6815, 9297. That therefore man is to be eſtimated according to the uſes that he fulfills, n. 1568, 3570—6938, 10284. That uſes are the ends for which all things were created, n. 3565—6815. That uſe is the firſt and laſt, and ſo the whole end of man, 1964.

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in the ſpiritual or inward man. The Holy Scriptures are written entirely according to the truth of correſpondency (84), in order that we may thereby have communication with heaven; and therefore, were any one rightly poſſeſſed of the ſcience of correſpondences, ſuch a man would thoroughly underſtand the Scriptures in their ſpiritual ſenſe (as all things therein ſpoken of correſpond) and would thereby come at the knowledge of ſuch ſecrets as cannot be learned from their literal ſenſe alone; for as in the written word there is a literal, ſo alſo is there a ſpiritual ſenſe (85); the literal ſenſe concerns the things of this world; the ſpiritual ſuch as are heavenly; and as a conjunction is formed, by the relation of correſpondences, between heaven and earth, therefore ſuch a diſpenſation is vouchſafed to us, in which all things in both worlds do perfectly correſpond, and anſwer the one to the other, as face to face in a glaſs.

115. I have learned from heaven, that among the moſt ancient inhabitants of our earth, there were certain heavenly men, who were in the true knowledge of correſpondency, and whoſe conceptions and thoughts were according thereto, to whom the viſible things of this world ſerved as ſo many mediums of diſcerning ſpiritual things, and who as ſuch aſſociated and converſed with angels, and that through them was kept up a communication between heaven and earth; whence this was called the Golden Age; of which mention is made by ancient writers, who relate, that in thoſe times the inhabitants of heaven became the viſitors and gueſts of men, and familiarly converſed with them, as one friend with another; but that to theſe ſucceeded another race of men, who were not in the ſame intuitive knowledge of correſpondences, but only underſtood them ſcientifically: that, however, there was a communication between heaven and earth in their days, but not ſo open and intimate as the former: this was called the Silver Age. In the next generation were thoſe who retained ſome ſpeculative know-

(84) That the Scriptures are to be underſtood according to the doctrine of correſpondences, n. 8615. That hereby man has a communication with heaven, n. 2899, 6943—10375, 10452.

(85) Concerning the ſpiritual ſenſe of the word, ſee a ſmall Treatiſe concerning the White Horſe [*De Equo Albo*] in the Apocalypſe.

ledge

ledge of correſpondences, but did not think and diſcern according thereto, as being only in natural, and not in ſpiritual good like the former; and their period was called the Copper Age. In the following times men became ſucceſſively merely external, and at length corporeal or ſenſual, and without all knowledge of correſpondency, and nearly ſo of all heavenly things. That the forementioned ages were denominated from gold, ſilver, and copper, was from the doctrine of correſpondences (86), foraſmuch as according thereto gold ſignifies cœleſtial good, in which principle were the moſt ancient; ſilver, ſpiritual good, in which were the ancient that ſucceeded them; and copper, natural good, the ſignature or character of the following race; but iron, which gives denomination to the laſt times, ſignifies a ſapleſs knowledge of ideal truth without any mixture of good in it.

Concerning the Sun in Heaven.

116. In heaven the ſun of this world appears not, nor any thing that proceeds from it, as being natural, for nature takes its beginning or riſe proximately from this our ſun, and whatever ſo proceeds from it is termed natural; whereas that which is ſpiritual, as heaven, is above nature, and therefore entirely diſtinct from all that is called natural, neither is there any communication betwixt them, but by correſpondency. This diſtinction will be underſtood by what has been ſaid before in n. 38, concerning degrees; and what is here meant by communication, by what appears in the two preceding articles concerning correſpondences.

117. But though neither the ſun of this world, nor any thing proceeding from it, is ſeen in heaven, yet neither is heaven without its ſun, light, and heat; nay, therein are all things that are in this world, with innumerable others, though of a different origin; for the things in heaven are ſpiritual, but thoſe

(86) That gold according to correſpondency ſignifies cœleſtial good, n. 113, 1551—9881. That ſilver ſignifies ſpiritual good, or truth from cœleſtial original, n. 1551, 1552, 2954, 5648. That copper ſignifies natural good, n. 425, 1551. That iron ſignifies truth in the loweſt order, n. 425, 426.

on earth are natural. The ſun of heaven is the Lord, the light of it is divine truth, and the heat of it divine love, proceeding from the Lord as a ſun; and from him as their divine ſource do all heavenly things proceed: but concerning the light and heat in heaven, and whatever is produced by them, ſhall be treated of in the following articles; but here firſt as touching its ſun. Now the Lord appears in heaven as a ſun, foraſmuch as he is that divine love from which all ſpiritual things derive their exiſtence, and alſo, through the medium of this our mundane ſun, all natural things likewiſe: he is that love whoſe brightneſs is as the ſun.

118. That the Lord actually appears in heaven as a ſun, has not only been told me by the angels, but alſo been granted me to ſee myſelf at certain times; and therefore I ſhall here briefly relate what I myſelf have ſo heard and ſeen of this wonderful appearance. The Lord appears in heaven as a ſun, not as horizontally in heaven, but high above the heavens; not over head or vertical, but before the faces of the angels in a middle altitude: he appears in two places, in one before the right eye, in the other before the left eye, and that at a conſiderable diſtance: before the right eye he appears as a perfect ſun, of a glow and magnitude ſimilar to thoſe of our mundane ſun; but before the left eye he appears not a ſun, but as a moon, of the like ſhine, but brighter, and of the like magnitude with our moon, and as ſurrounded with many leſſer moons, each in like manner having its particular glittering luſtre. That the Lord appears in two places ſo differently, is becauſe that his appearance is to every one according to their quality and degree of their recipiency reſpectively, and therefore otherwiſe to thoſe who receive him in the good principle of love, than to thoſe who receive him in the good of faith; to the former his appearance is like that of a fiery refulgent ſun, and they are the angels of his cœleſtial kingdom; but to the latter as a pale but bright moon, and theſe are the angels of his ſpiritual kingdom (*); and to both in degrees reſpectively to their reci-

(*) The author, as obſerved before, diſtinguiſhes the third and ſecond heavens by the names of cœleſtial and ſpiritual; the third or cœleſtial as the higheſt, the angels

recipiency (87): the reaſon of which is, becauſe the good of love correſponds to fire, and therefore fire in a ſpiritual ſenſe ſignifies love: and the good of faith correſponds to light in a ſpiritual ſenſe, and ſignifies faith (88). That he appears in the plane of or before the eyes, is becauſe the interiour of the mind manifeſts itſelf by the eyes, the good of love through the right eye, and the good of faith through the left eye (89); for that which is on the right ſide of angels or men correſponds to that good, which is the ſource of truth; and that which is on the left, to that truth which iſſues from it (90). The good of faith, as to its eſſence, is that truth which proceeds from the good principle.

119. Hence it is, that in the Scriptures the Lord, with regard to love, is compared to the ſun; and with regard to faith, to the moon; and alſo that our love to the Lord, as proceeding from him, is ſignified by the ſun; and our faith in the Lord, as his gift, is ſignified by the moon, as in the following places: "Moreover, the light of the moon ſhall be as the light of the "ſun, and the light of the ſun ſhall be ſeven-fold, as the light "of ſeven days;" Iſai. xxx. 26. "And when I ſhall put thee

angels of which excel in divine love; and the ſecond or ſpiritual, the angels of which are more eſpecially charactered by faith and love to their neighbour. Tr.

(87) That the Lord appears in heaven as a ſun, and alſo is the ſun of heaven, n. 1053, 3636, 3643, 4060. That he appears to the ſubjects of his cœleſtial kingdom, which excel in love to him, as a ſun; and to the ſubjects of his ſpiritual kingdom, whoſe more diſtinguiſhing character is that of faith and charity to their neighbour. n. 1521, 1529, 1530, 1531, 1837, 4696. That the Lord appears as a ſun in the middle altitude before the right eye; and as a moon before the left eye, n. 1053, 1521, 1529—8812, 10809. That the Lord has been ſeen under this twofold appearance, n. 1531, 7173. That the real divinity of our Lord is far above his divine manifeſtations in heaven, n. 7270, 8760.

(88) That fire in the Scriptures ſignifies love in both ſenſes, n. 934, 4906, 5215. That the ſacred or cœleſtial fire ſignifies divine love, n. 934, 6314, 6832. That the infernal fire ſignifies the love of ſelf and of the world, and all concupiſcence ariſing from thoſe loves, n. 1801—7575, 10747. That love is the fire of life, and that life itſelf actually proceeds therefrom, n. 4096, 5071, 6032, 6314. That light ſignifies the true of faith, n. 3395, 3485—9548, 9684.

(89) That the ſight of the left eye correſponds to the truths of faith, and the ſight of the right eye to their good, n. 4410, 6923.

(90) That the parts or organs, which are on the right ſide of the human body, correſpond to the good from which any truth proceeds, and thoſe on the left to ſuch kind of truth, n. 9495, 9604.

"out,

" out, I will cover the heaven, and make the ſtars thereof " dark; I will cover the ſun with a cloud, and the moon ſhall " not give her light: all the bright lights of heaven will I " make dark over thee, and ſet darkneſs upon thy land;" Ezek. xxxii. 7, 8. " The ſtars of heaven, and the conſtellations " thereof, ſhall not give their light: the ſun ſhall be darkened " in his going forth, and the moon ſhall not cauſe her light " to ſhine;" Iſai. xiii. 10. " The ſun ſhall be turned into " darkneſs, and the moon into blood; and the ſtars ſhall with- " draw their ſhining;" Joel ii. 31. iii. 15. " The ſun be- " came black as ſackcloth of hair, and the moon became as " blood, and the ſtars of heaven fell into the earth;" Apoc. vi. 12. " Immediately after the tribulation of thoſe days ſhall " the ſun be darkened, and the moon ſhall not give her light, " and the ſtars ſhall fall from heaven;" Matt. xxiv. 29, and elſewhere: in which places, by the ſun is ſignified love, and by the moon faith, and by the ſtars the knowledges [*cognitiones*] of good and truth (91), which are then ſaid to be darkened, to loſe their light, and to fall from heaven, when the things ſignified by them ceaſe among men. That the Lord appears as a ſun in heaven, may alſo be gathered from his transformation before Peter, James, and John, when " his faced ſhined as " the ſun;" Matt. xvii. 2. Such was his appearance to his diſciples, when they were out of the body, and in the light of heaven. From ſome knowledge of this truth it was, that the ancients, who formed a repreſentative church, in their more ſolemn adorations turned their faces to the eaſt, where the ſun riſes; and alſo gave a like aſpect to their temples.

120. The greatneſs of divine love may in a ſort be conceived by us, from its being compared to the ſun of our world, though indeed it is far more ardent; and therefore the Lord, as under the manifeſtation of his divinity by a ſun, tempers the ardour of it in the progreſſion of its powers, according to certain degrees, denoted by apparent radiant circles round the ſun: the angels, moreover, are ſurrounded by a kind of thin, tranſparent

(91) That the ſtars and conſtellations ſignify in the word the knowledges of good and truth, n. 2495, 2849, 4697.

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vapour, to enable them to ſuſtain the divine influx (92), according to their receptivity of which, is the nearer or greater diſtance of the angels; thus ſuch of them as excel moſt in the good of love are neareſt to this divine ſun, whilſt they who are characterised by the good of faith, are more remote from it: but as to thoſe who are in no kind of good, of which ſort are the infernal ſpirits, they are at an immenſe diſtance, and that in proportion to the degree of their oppoſition to all good (93).

121. When the Lord appears in heaven with the angels, as he often does, he appears not as clothed with the ſun, but in an angelical form, though diſtinguiſhed from the angels by a divine glory radiating from his countenance; not that this is properly his appearance in perſon, for that is always as clothed with the ſun (Rev. xii. 1.) but it is his [apparent or] preſence by aſpect; for in heaven it is common for the bleſſed beings to appear in the termination of the beholder's view, though it be far diſtant from the place where they actually are; and this apparent preſence is called the preſence of the internal ſight, of which hereafter. I alſo myſelf have ſeen the Lord without the ſun, and in a leſſer degree of altitude, in an angelical form; and alſo near, in a like form, with a ſplendid countenance; and once alſo in the midſt of the angels as a flaming ſtream of light [*Jubar flammeum*].

122. The ſun of this world appears to the angels as a dark ſpot, in oppoſition to the heavenly ſun, and the moon in like manner, in oppoſition to the heavenly moon; and that becauſe

(92) What and how great the divine love of the Lord is, illuſtrated by a compariſon with the fire of this world's ſun, n. 6834, 6844, 6849. That the divine love of the Lord is his love for all mankind, in order to their ſalvation, n. 1820, 1865, 2253, 6872. That the fire of divine love, in its full ardour, enters not heaven, but appears in the form of radiant circles round the ſun, n. 7270. That the angels are, as it were, veiled with a kind of rare vapour, or diaphanous cloud, to moderate the ardour of the divine influx, n. 6849.

(93) That the divine preſence with the holy angels is in proportion to their reception of the good of love and faith from the Lord, n. 904, 4198—10106, 10811. That the Lord's appearance to every one is according to his quality and diſpoſition reſpectively, n. 1861, 2235, 4198, 4206. That the remote diſtance of the hells from the heavens, is becauſe the infernals are not able to endure the influx of divine love, n. 4299, 7519—8266, 9327. Hence it is, that between heaven and hell there is ſo great a gulf, n. 9346, 10187.

the element of fire in this world correſponds to the love of ſelf, and the light proceeding from it to falſehood the iſſue of that love: now the love of ſelf is diametrically oppoſite to divine love, as falſehood is to divine truth; and all that is oppoſite to divine love and divine truth is as darkneſs to the angels: therefore it is, that to worſhip the ſun and moon of this world, and to bow down to them, denotes in Scripture ſelf-love, and falſehood, and error derived therefrom, and that all ſuch ſhould be cut off; Deut. iv. 19. xviii. 3, 4, 5. Jer. viii. 1, 2. Ezek. viii. 15, 16, 18. Apoc. xvi. 8. Matt. xiii. 6. (94).

123. As the Lord's appearance in heaven is as a ſun from the divine love that is in him, and proceeds from him, therefore all the angels conſtantly turn their faces towards him; they in the cœleſtial kingdom towards him as a ſun, and the ſpiritual kingdom towards him as a moon; whereas the infernal ſpirits turn themſelves to that blackneſs and darkneſs which are oppoſite thereto, having their backs towards the Lord, foraſmuch as all that are in hell are in the love of ſelf and of the world, and as ſuch in oppoſition to his Divine Majeſty. Such of them as face to that dark orb, which is repreſentative of the ſun of this world, are in the hells behind, and are called Genii; but they which face to that which is repreſentative of the moon, are in the foremoſt hells, and are called Spirits: hence it is, that all who are in hell are ſaid to be in darkneſs, and all who are in heaven to be in light: darkneſs correſponds to the falſe, as proceeding from evil, and light to the true, as proceeding from the good principle. That the inhabitants of the other worlds turn their faces as before-mentioned, is becauſe all there direct their view to thoſe things which correſpond to their interiour, or what they love moſt; for the faces of angels and ſpirits manifeſt and are directed by their interior diſpoſitions and

(94) That the ſun of this world is not viſible to the angels, it being as a dark orb behind them, oppoſite to the heavenly ſun, n. 7078, 9755. That the ſun, in an oppoſite ſenſe, ſignifies the love of ſelf, n. 2441; in which ſenſe, to worſhip the ſun, is to worſhip thoſe things which are contrary to divine love, or to the Lord, n. 2441, 10584. That the heavenly ſun is to thoſe that are in the hells, as a blackneſs, n. 2441.

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ſtates; and, as obſerved before, in the ſpiritual world the four cardinal points are not fixed, as in the natural, but are determined by the aſpect of the face: nor is it otherwiſe with the ſpirit of man in this world; for it turns its aſpect to or from the Lord, according as it is in the love of him and its neighbour, or in the love of ſelf and the world; but this man is ignorant of, while he continues in this natural world, where the four quarters are determined by the riſing and ſetting of the ſun: but as this is difficult of comprehenſion, it will be illuſtrated in the ſequel of this work, where the four quarters, ſpace, and time in heaven, will be treated of.

124. As the Lord is the ſun of heaven (Rev. xxi. 23.) and all things there point to him as to their divine original, ſo conſequently he is the common centre of all direction and determination (95): and hence it further follows, that all things both in the heavens above, and in the earth beneath, are preſent to him, and under his government.

125. From the things here laid down will more clearly appear what has been aſſerted and proved in ſome preceding articles concerning the Lord *as the God of Heaven*, n. 2 to 6. *That the Virtue of his Divinity conſtitutes Heaven*, n. 13 to 19. *That there is a Correſpondence between all Things in this World and Heaven, and through Heaven with the Lord*, n. 87 to 115: *as alſo that the Sun and Moon of this World have their correſpondent Relations*, n. 105.

Of Light and Heat in Heaven.

126. That there is light in heaven is not to be conceived by thoſe, who form their idea of light only from our natural ſun; whereas the heavenly light far exceeds the meridian light of this world: I have often ſeen it, and alſo at thoſe times of its diminution, which anſwer to our times of evening and

(95) That the Lord is the common centre to whom all things in heaven tend, n. 3633.

night.

night (*). At firſt I was ſurprized to hear the angels affirm, that the light of this world was but as ſhade compared to that of heaven; but I can now aſſert the truth of it from ocular evidence, and that the ſplendour of it exceeds all deſcription: the things which I have ſeen in heaven was by this light, and conſequently with greater clearneſs and diſtinction than any which are ſeen on earth.

127. The light of heaven is not a natural light, like that of our world, but ſpiritual, for it proceeds from the Lord as a ſun, and that ſun is divine love, as was ſhewed in the preceding article. This emanation from the Lord, as a ſun, is called in heaven by the name of Divine Truth, and is in its eſſence and ſource divine good united with divine truth; and hence the angels have their light and heat, the former from the divine truth, the latter from the divine good or love, which, like their divine original, are both ſpiritual, not natural (96).

128. That divine truth is the light of the angels, is becauſe the angels are ſpiritual beings, and ſuch ſee things by the light of their proper ſun, as natural beings do by the light that is proper to them; and as divine truth is to the angels a ſource of intellectual ſight, ſo this by influx produces their external viſion; and thus the light of the divine ſun illuminates all things in heaven, both inwardly and outwardly (97). And as ſuch is the

(*) It is certain that the great Milton had ſome idea of ſuch variation in heaven, by the following lines:

" ——————There is a cave
" Within the mount of God, faſt by the throne,
" Where light and darkneſs in perpetual round
" Lodge and diſlodge by turns, which makes through heav'n
" Grateful viciſſitude, like day and night:
" ——————Though darkneſs there might well
" Seem twilight here." PAR. LOST. B. VI.

The above quotation is not adduced by way of authority, but to ſhew that certain notices of heavenly things are impreſſed on ſome minds by a kind of heavenly irradiation or influx.

(96) That all light in the heavens is from the Lord, as a ſun, n. 1053, 1521—9548, 9684, 10809. That divine truth proceeding from the Lord has its external appearance in heaven as light, and conſtitutes all the light of heaven, n. 3195, 3222—9684.

(97) That the light of heaven illuminates angels and ſpirits, both as to their intellectual and organical ſight, n. 2776, 3138.

original

original of light in heaven, ſo does it likewiſe differ in degree, according to the different reception of divine truth from the Lord in the angels, or, in other words, according to their different qualities or meaſures, as to underſtanding and wiſdom (*); for theſe are not the ſame in all, but different not only in the cœleſtial and ſpiritual kingdoms, but alſo in the ſeveral ſocieties in each of thoſe kingdoms: thus, with reſpect to external viſion, the light of the cœleſtial kingdom appears of a flame colour, as the angels therein receive their light from the Lord as a ſun; but in the ſpiritual kingdom it appears of a white or ſilver colour, as the angels of the latter receive it from the Lord as a moon. See above, n. 118. Nor is the light the ſame to one ſociety as to another; thus, they who are in the centre have a larger meaſure of it than they who are in the circumference; and ſo in proportion according to their diſtances reſpectively, n. 43. In a word, according to the degree in which the angels are recipient of divine truth, or, in other words, according to the meaſure of their underſtanding and wiſdom from the Lord, ſuch is their light (98): however, all the angels of heaven are called angels of light.

129. As the Lord in the heavens is divine truth; and as divine truth there appears in the form of light, therefore he is called in Scripture, *The Light*; as likewiſe all truth that proceeds from him, as in the following places: "Jeſus ſaid, I am "the light of the world; he that followeth me ſhall not walk "in darkneſs, but ſhall have the light of life;" John viii. 12. "Whilſt I am in the world, I am the light of the world;" John xix. 15. "Jeſus ſaid, Yet a little while, and the light "is with you: walk whilſt ye have the light, leſt darkneſs "come upon you: while ye have light, believe in the light, "that ye may be the children of light. I am come a light "into the world, that whoſoever believeth in me ſhould not

(*) According to that received maxim: *Quicquid recipitur, recipitur ad modum recipientis.*

(98) That light in heaven is according to the underſtanding and wiſdom in the angels, n. 1524, 1529, 1530, 3339. That the differences in light there, are as many as angelical ſocieties; and alſo in proportion to the ſucceſſive variations in the degrees of goodneſs and truth, and ſo of wiſdom and underſtanding, in thoſe ſocieties, n. 684, 690, 3241—7836.

" abide in darkneſs;" John xii. 35, 36, 46. " Light is come " into the world, but men love darkneſs rather than light;" John iii. 19. And John, ſpeaking of the Lord, ſays: " This " is the true light, which lighteth every man that cometh into " the world;" John i. 4, 9. " The people who ſat in dark- " neſs ſhall ſee great light; and to thoſe who ſat in the ſhadow " of death is light ariſen;" Matt. vi. 16. " I will give thee " for a covenant to the people, for a light to the Gentiles;" Iſaiah xlii. 6. " I have given thee for a light to the Gentiles, " that thou mayeſt be my ſalvation, even to the ends of the " earth;" Iſaiah xlix. 6. " The nations of them that are " ſaved ſhall walk in his light;" Rev. xxi. 24. " Send forth " thy light and thy truth: they ſhall lead me;" Pſa. xliii. 3. In theſe and other places the Lord is called Light, as the fountain of that divine truth that proceeds from him, which alſo is called Light; and as he is the divine ſun that gives light to the heavens, ſo when he was transformed before Peter, James, and John, " his face appeared as the ſun, and his garments ſhining, " and white as ſnow, ſo as no fuller on earth can white them;" Mark ix. 3. Matt. xvii. 2. That the Lord's garments appeared in this ſort, was becauſe they repreſented divine truth as proceeding from him in heaven, and as garments in the Scriptures ſignify truths (99); and to this purpoſe are thoſe words of David: " O Lord, thou clotheſt thyſelf with light, as with " a garment;" Pſa. civ. 2.

130. That the light in heaven is ſpiritual, and the ſame with divine truth, may alſo be gathered from hence, viz. that there is alſo a ſpiritual light in man, which at times illuſtrates his mind with the knowledge of divine truth, according to his claſs in the ſchool of wiſdom. The ſpiritual light in man is the light of his underſtanding, as far as it has truths for its objects, which he diſpoſes analytically in order, forms into reaſons, and from thence draws concluſions (100): the natural

(99) That garments in the Scripture ſignify truths, as theſe are the clothing of good, n. 1073, 2576—9952, 10536. That the garments of the Lord, at his transfiguration, ſignified divine truth proceeding from his divine love, n. 9212, 9216.

(100) That the illumination of the human intellect by the light of heaven, is the cauſe of rationality in man, n. 1524, 3138—9399, 10569. That the mind has

man indeed knows not that this is a real light by which we ſo ſpeculate, becauſe he ſees not either inwardly or outwardly; but nevertheleſs, many know it to be ſo, and have a diſtinct perception of its difference from that natural light which they are in, whoſe thoughts are not ſpiritual, but natural only; of which ſort are all thoſe who have regard only to things of this world, and aſcribe all to nature; whereas they that think ſpiritually, think of heavenly things, and aſcribe all to God: and that it is a real and true light which illuminates the minds, and totally diſtinct from that which we call natural light, has often been given me to diſcern, by a gradual aſcent of the mind therein, and according to the degrees of ſuch elevation, I have been given to perceive things, of which I had not the leaſt perception before, and ſo on to higher things, which far exceeded my conception by any powers of the natural underſtanding; and ſometimes I have been much diſturbed and offended at my prior ignorance of things, which I ſaw with ſuch convincing evidence by a ſpiritual light (101): and as light and viſion are thus proper to the intellectual part, ſo by correſpondence we apply to it the ſame terms that we make uſe of in ſpeaking of corporeal ſight; thus it is commonly ſaid of the underſtanding, when it is in the perception of any truth, that it ſees it, or is in the light of it; and ſo on the contrary, when it perceives it not, that it is in darkneſs concerning it, with many other like expreſſions.

has its capacity for divine illumination from its being receptive of truth, n. 6222, 6608, 10659. That its illumination is in proportion to its recipiency of truth in the good principle from the Lord, n. 3619. That the mind of man takes its particular diſtinction and character from the nature and quality of the truths it imbibes, and which form it, n. 10064. That the light of heaven is to the human intellect what the light of this world is to the eye, n. 1524, 5114, 6608, 9128. That heavenly light from the Lord is always preſent with man, but influences him no farther than as he is in that truth which is from good [*in vero ex bono*] n. 4060, 4213.

(101) When any one is raiſed up from a ſtate of ſenſual darkneſs, he is firſt brought into a lower degree of light, and ſo on, till he is exalted to cœleſtial light, n. 6313, 6315, 9407. That he is then exalted to heavenly light, when he attains to a right underſtanding of divine truth, n. 3190. How great the light I became percipient of, when I was raiſed above all thoughts relating to worldly things, n. 1526, 6608.

131. As

131. As the light of heaven is divine truth, or, in other words, divine wiſdom and underſtanding; conſequently, to be raiſed up to the light of heaven, and to have the illumination of divine underſtanding, mean the ſame thing; and therefore the light of the angels is in exact proportion to their underſtanding and wiſdom: and as light in heaven [in its eſſence] is divine wiſdom, ſo does it manifeſt the particular diſtinctions and qualities of the angels, for with thoſe bleſſed beings the face is the index of the mind, and reveals all that is within; nay, the more interior angels love to have it ſo, as they harbour nothing but what is good in their intentions and wills: but the caſe is far otherwiſe with the infernal ſpirits; for as they are void of all good within, they dread being viewed in the manifeſting light of heaven; and (which will be thought very ſtrange) though they appear to one another in the regular human form, yet when viewed by the heavenly light, they appear as monſters, with ugly faces and hideous ſhapes, correſponding to the evil that is within them reſpectively (102): nor is it otherwiſe with man, as to his ſpiritual form, when viewed by the angels; for if he is in the good principle, he appears to them in a beautiful human form according to his good; but if in the evil principle, he appears to them deformed and ugly according to his evil; for all things are made manifeſt in the light of heaven, foraſmuch as it is the ſame with divine truth.

132. As divine truth is the eſſence of the heavenly light, therefore all truths every where, whether within or without the angels, and within or without the heavens, have a lucid form, but the latter in a leſs degree; for truths without the heavens have a cold lucid aſpect, like ſnow without heat, as not having their eſſence from good, like truths within the heavens; wherefore ſuch kind of frigid light diſappears upon the breaking in upon them of the heavenly light, and is turned into darkneſs, if evil be concealed under it: this I myſelf have ſometimes ſeen, as alſo many other memorable things concerning ſhining truths, which I here paſs over.

(102) That they who are in hell appear to one another like men by their own light, which reſembles that from fiery coals, but as monſters in the light of heaven, n. 4532, 4533—6605, 6626.

133. I pro-

133. I proceed to ſay ſomething concerning the heat of heaven, which in its eſſence is love, for it proceeds from the Lord as a ſun, and that ſun in its eſſence is divine love proceeding from the Lord, as has been ſhewed in a former article; ſo that the heat of heaven is equally ſpiritual with the light of heaven, ſeeing that the origin of both is the ſame (103). There are two things which proceed from the Lord as a ſun, divine truth and divine good: the former has its manifeſtation in heaven as light, and the latter as heat, but both in ſuch a ſtate of union, as to form only one and the ſame thing; nevertheleſs in the angels they are diſtinct, as ſome angels receive more of the divine good, and ſome, on the other hand, more of the divine truth; they of the former claſs belong to the cœleſtial kingdom of the Lord, and thoſe of the latter to his ſpiritual kingdom; but ſuch among them as receive of both in equal meaſure, are the moſt perfect of all.

134. The heat, as well as light of heaven, varies throughout the regions of bliſs, not being the ſame in the cœleſtial with that of the ſpiritual kingdom; nay, it differs in every ſociety in both, as well in degree as quality; it is more intenſe and pure in the cœleſtial kingdom, as the angels therein receive more of the divine good; but leſs intenſe and pure in the ſpiritual kingdom, as the angels therein receive leſs of divine good than of divine truth; nay, it varies in every particular ſociety reſpectively, according to their difference of recipiency. The hells alſo have their heat, but of an impure nature (104): the heat in heaven, repreſented by the ſacred and cœleſtial fire, and the heat of hell, by the profane and infernal fire, are both correſpondents of love; the former of love to the Lord and our neighbour, and of every particular affection proceeding there-

(103) That there is a twofold origin of heat and light, the one from the ſun of this world, the other from the cœleſtial ſun, n. 3338, 5215, 7324. That heat from the Lord as a ſun, is that ſpiritual affection which proceeds from love, n. 366, 3643. Hence, that ſpiritual heat in its eſſence is love, n. 2146, 3338, 3339, 6314.

(104) That the hells alſo have reſpectively their heat, but of an impure kind, n. 1773, 2757, 3340; and that it yields a fœtid, excrementitious ſmell; and in the loweſt hells like that which proceeds from a putrid carcaſe, n. 814, 815—944, 5394.

from; the latter of the love of ſelf and the world, and of all their concomitant concupiſcences. That love is heat from a ſpiritual ſource, is evident from its effects; for how does any one feel himſelf warmed by its influence, according to its degree and quality; nay, how hot when croſſed in this paſſion? Hence thoſe common forms of ſpeaking; to take fire, to glow, to burn, and the like, when we would expreſs the fervors of a lawful, or unlawful love.

135. That love proceeding from the Lord as a ſun is felt in heaven as heat, is becauſe the divine principle, or fire of love within the angels, excites that ſenſation in their external form, for love and heat mutually correſpond both in kind and degree, as was obſerved before. The heat of this world finds no place in heaven, as being of a groſs nature, and not ſpiritual; though it is otherwiſe with us men, as partaking of both worlds at the ſame time, the natural and the ſpiritual; and therefore have not only a ſpiritual heat adapted to ſpiritual affections, but alſo a corporeal ſenſation of heat derived by influx therefrom, as well as from the natural fire of this world. The correſpondence between theſe different kinds of heat is manifeſt in the loves of the brute animals, the chief of which is that of propagating their ſpecies, and which operates in them according to its concurrence with our ſolar heat in the ſpring and ſummer ſeaſons; but fundamental is the error of thoſe, who ſuppoſe that the heat of this material world can, by any influxive power in itſelf, beget love [which is of a ſpiritual origin] for all influx is from ſpirit to matter, not from matter to ſpirit; the former being according to the eſtabliſhed laws of divine order, but the latter contrary thereto (105).

136. Angels are endowed with intellect and free will, as well as men; the former they derive from the light of heaven, or, in other words, from divine truth and wiſdom; and the latter from the heat of heaven, or that divine principle of goodneſs which produces divine love; however, the eſſence of the angelical life is from heat, or ſo far only from light, as light is

(105) That influx is ſpiritual, and not phyſical; conſequently from the ſpiritual to the natural world, not *vice verſa*, n. 3219, 5119—9110, 9111.

animated

animated by heat; and that this is so, appears evidently in that life entirely ceases upon a total extinction of heat. The case is exactly similar with respect to that kind of faith which is void of love, or that kind of truth which is void of good, as the true of faith [*verum fidei*] answers to light, and the good of love to heat (106). This may be illustrated from the heat and light of this world, to which those of heaven correspond, as from the conjunction of the light and heat of this world, which happens in spring-time and summer, all things on earth are animated and flourish; but from light without heat, as in winter, nothing thrives; but vegetables are torpid, and, as it were, without life. From correspondence herein, heaven is called Paradise or Garden, seeing that truth is there joined to good, or faith to love, in the same manner that light and heat are conjoined on earth in the spring-time. This may serve to illustrate what has been laid down before under its proper head, n. 13 to 19; viz. That the divine ruling principle with the angels, is love to the Lord, and charity or love towards their neighbour.

137. It is said in the Gospel (John i. 1, 3, 4, 10, 14.) "In "the beginning was the Word, and the Word was with God, "and the Word was God: all things were made by him, and "without him nothing was made that was made. In him was "the life, and the life was the light of men. He was in the "world, and the world was made by him. And the Word "was made flesh, and dwelt among us, and we saw his glory." It is evident, that by the *Word* is meant the Lord; for it is said, that the *Word* was made flesh; but what we are to understand by the *Word* in a more especial sense, has not as yet been explained, and therefore shall now be declared. By the *Word*,

(106) That truths (so called) without good as their root or essence, are not real truths, and therefore are said not to have life, for the life of truth is from the principle of good, n. 9603; and consequently are like a body without a soul, n. 3180, 9454; nor are such apparent truths acceptable to the Lord, n. 4368. As is truth without good, so is faith without love; and as according to the good, such is its truth; so according to the love, such is the quality of its faith, n. 1949, 1950—5830, 5951. That it comes to the same, whether we say truth or faith, and good or love, forasmuch as truth is the property of faith, and good is the property of love, n. 2839, 4353—7624, 10367.

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in the places before cited, we are to underſtand divine truth as in the Lord, and from the Lord (107), and which there alſo is called *Light*, as ſignifying the ſame with divine truth, as has been ſhewed in the preceding numbers: and that all things were created and made by Divine Truth will appear from what follows. In heaven all power belongs to Divine Truth alone (108), and it is from thence that the angels are called Powers, and are ſuch according to the degree in which they are receptive of it: it is hereby that they prevail over the powers of darkneſs, and all oppoſition from every quarter, for a thouſand enemies are not able to withſtand a ſingle ray of divine light or truth (*): and as the angels derive their angelical nature from their being recipients of divine truth, ſo heaven muſt be from the ſame origin, inaſmuch as they conſtitute heaven. That there ſhould be ſuch a kind of Omnipotence in Divine Truth, muſt appear incredible to ſuch as hold the latter to conſiſt only in thoughts and ideas of the mind, or the agreement of certain propoſitions, which have no other power than what ariſes from the aſſent and obedience of thoſe that embrace them; whereas Divine Truth has power in itſelf, inſomuch that by it was created heaven and this world, and all things that are therein: this may be illuſtrated by two compariſons, viz. By the power of truth and good in man, and by the power of light and heat from the ſun of this world: with reſpect to the former, it is to be noted, that what-

(107) That *Word* in Scripture language has various ſignifications; as ſpeech, operation of the mind, real exiſtence, and in its higheſt ſenſe, divine truth, and the Lord, n. 9987. That *Word* ſignifies divine truth, n. 2803, 2884—7830, 9987. That it ſignifies the Lord, n. 2533, 2859.

(108) That to divine truth proceeding from the Lord belongs all power, n. 6948, 8200. That all power in heaven belongs to truth, as united to and proceeding from good, n. 3091, 3563—10019, 10182. That angels are called powers, and are powers from their reception of divine truth from the Lord, n. 9639. That hence, in ſome places in the Word they are called Gods, n. 4295, 4402, 8301, 8192, 9398.

(*) See in *Eſdras* the following characteriſticks of divine truth: "As for the "truth, it endureth, and is always ſtrong; it liveth, and conquereth for ever-"more. With her there is no accepting of perſons: ſhe is the ſtrength, king-"dom, power, and majeſty of all ages—Bleſſed be the God of truth." Eſdras, B. I. iv. 38, 40. Truth, under the character of wiſdom, is in many places of Scripture dignified with divine perſonality, and diſtinguiſhed by the attribute of Omnipotence: ſee in particular, Prov. *paſſim*, and the Book of Wiſdom. Tr.

ever

ever a man does, he performs it from his intellect and will; from his will by good, and from his intellect by truth; for all things in the will have some relation to good, and all things in the understanding some relation to truth (109): it is therefore by power derived from them, that he actuates his whole corporeal system, in which a thousand different parts concur to pay an obsequious obedience to their government, in conformity to the laws of that correspondency, according to which it is formed. As to the other instance respecting the power of heat and light, as proceeding from the sun of this world; it is to be observed, that all things that vegetate on earth, as trees, plants, flowers, grain, and seeds of all kinds, owe their vegetation thereto, and manifest the power of the solar influence; but how much greater must be the power of that divine light, which, in its essence, is divine truth; and of that divine heat, which, in its essence, is divine good, and from which the heavenly world derives its existence, and consequently this our world, as proceeding from the heavenly, as has been shewed before? Thus much may serve to illustrate this great truth; that by the Word all things were made, and that without him nothing was made that was made; and also that the world was made by him, viz. by divine truth from the Lord (110). Hence it is, that in the Book of the Creation mention is first made of light, and afterwards of those things that proceed from it,

(109) That the intellect is the recipient of truth and the will of good, n. 3623, 6125, 7503, 9300, 9930. That therefore all things in the understanding have relation to truths, whether really such, or only believed to be so; and that all things in the will have relation to good in like manner. n. 803, 10122.

(110) That divine truth proceeding from the Lord, is that which alone hath reality and existence in itself, n. 6880, 7004, 8200. That by divine truth all things were created and made, n. 2803, 2884, 5272, 7835.

N. B. The author, in the above note, speaks of the divine existence as distinguished, and proceeding from the divine essence from eternity to eternity, and as giving existence to all other things. Every thing has an essence and form, for without essence there could be no form; and without the form the essence would be unmanifested, and therefore unknowable: they are as soul and body to each other: the essence indeed is of prior consideration, yet in the divine nature they are coexistent and coequal, and differ only with respect to manifestation: but I dare not be confident that I express myself aright on this most awfully mysterious subject. Tr.

Gen. i. 3, 4; and alſo that all things both in heaven and earth have relation to good and truth, and to the conjunction of both, in the order of creation and uſe.

139. It is to be noted, that the divine good and the divine truth, which are in the heavens from the Lord as a ſun (*), are not *in*, but *from* the Lord; for *in* him only is divine love, which is the eſſence [*eſſe*] from whence they exiſt: now to exiſt, and to proceed from an eſſence, mean the ſame thing, as may be illuſtrated by compariſon with the ſun of this world; as for inſtance, the heat and light in this world are not in the ſun, but from the ſun; for in the ſun is only fire, and from it they derive their exiſtence and proceſſion.

140. Foraſmuch as the Lord [under his manifeſtation and appearance in heaven] as a ſun, is divine love; and as divine love conſtitutes the very eſſence of divine good, ſo the divine

(*) It will not be difficult for perſons of an abſtracted and philoſophical turn of mind (and ſuch will receive moſt benefit from our author's writings) to conceive that the moſt adorable Majeſty of the Infinite Eternal God (unknowable in himſelf, as above the comprehenſion of all created intellect) ſhould manifeſt himſelf in appearances, human or other, accommodated to the limited capacities of his creatures in all worlds: nor conſequently will it be difficult for ſuch to believe, that in a ſpiritual world there ſhould be a ſpiritual ſun, to repreſent viſibly to the angels the inviſible glory of the divine eſſence, and to ſerve as a medium or vehicle, under God, of communicating ſpiritual bleſſings to ſpiritual beings, both as to ſoul and body; eſpecially as ſuch a conſtitution in the heavenly world ſo aptly correſponds with the rule of analogy, and ſo fitly adapts itſelf to our familiar ideas concerning the divine wiſdom, power, and goodneſs, as manifeſted in the conſtitution of this our ſolar ſyſtem. That natural heat and natural light are the correſpondent images of ſpiritual love and ſpiritual truth, is confirmed to us by the received uſe and application of theſe ſimilitudes or emblems in all languages: now if natural heat and light are derived to us from a natural ſun, where is room for doubting, that their ſpiritual correſpondent relatives, love and truth, ſhould in like manner proceed from a ſpiritual ſun, though mediately from the Lord? It can only be from the newneſs of this repreſentation of the ſubject before us, that it is of difficult admiſſion to the mind of any reader; let it only be familiarized, and his objections will preſently vaniſh. I ſhall conclude this note with obſerving, that this our natural ſun, conſidered in all its animating and comforting influences, and in all its wonderful effects and productions in this world, exhibits ſuch a ſtriking diſplay of the divine wiſdom, power, and goodneſs, that it inclines one to ſuppoſe, that the religious veneration given to it by the unenlightened Eaſtern nations, was one of the moſt pardonable kinds of idolatry; if it may be allowed lawful to ſpeak with the leaſt degree of mitigation of any profane worſhip, whereby that honour is given to ſenſeleſs matter, which is due only to the ever-living, life-giving God. Tr.

emanation

emanation from him in heaven is, for diſtinction ſake, called Divine Truth, though, in reality, it is the divine good united with divine truth; and this, in quality of its divine operation and energy, is called the Holy Spirit [*Sanctum procedens*].

Of the Four Quarters in Heaven.

141. In heaven, as well as in this world, are the four quarters or cardinal points of the Eaſt, South, Weſt, and North, and in both determined by their proper ſun; in heaven by the cœleſtial ſun [repreſenting] the Lord, and in this world, by our ſun; but yet with much difference between them: firſt, in that the point of the ſun's greateſt altitude in our hemiſphere, is by us called the South; the oppoſite thereto the North; the point where the ſun riſes at the times of the equinoxes, the Eaſt; and where it then ſets, the Weſt; ſo that in our world all the quarters are determined by the meridian ſun. But in heaven that is called the Eaſt where the Lord appears as a ſun; oppoſite thereto is the Weſt; to the right hand is the South; and to the left hand is the North; and thus always the ſame to the angels, which way ſoever they turn their faces or bodies [as having the Lord always before them] ſo that in heaven all the four quarters are determined by the Eaſt, that being the quarter in which the Lord appears as a ſun; from which he is called the origin (*) of all life; and agreeably thereto, in proportion to the heat and light, or love and underſtanding, received by the angels from him, in ſuch degree the Lord is ſaid to riſe upon or in them: hence likewiſe it is, that the Lord in the Scriptures is called the Eaſt (111).

142. Another difference is, that the angels have the Eaſt always before them, the Weſt behind them, the South on their right, and the North on their left hand: but as this is difficult

(*) This alludes to the ſignification of the words *Oriens* and *Origo*, from *oriri*, *to riſe*.

(111) That the Lord, in the higheſt ſenſe of the word, is the Eaſt or Orient, as being the ſun of heaven, always riſen, but never ſetting, n. 101, 5097, 9668.

to

to be underſtood by the inhabitants of our earth, who turn their faces indifferently to every one of the quarters, ſomething ſhall here be ſaid by way of explanation. The whole heaven has its aſpect towards the Lord, as to its common centre; conſequently that of the angels has the ſame direction. It is well known by us, that all things on earth have a direction to its centre, though this differs from the former, as in heaven the front or fore parts have this direction, but in our world, the lower parts, and this tendency is called centripetal, or otherwiſe gravitation. The whole interiour of the angels has its direction or tendency forward to the Lord; and as this influences and manifeſts itſelf in the face, ſo conſequently the face of the angel gives determination to the quarters (112).

143. But that the angels ſhould ever front to the Eaſt, which way ſoever they turn their faces or bodies, will appear ſtill more hard to be conceived by men, who view every quarter alike, accordingly as they turn their bodies: to this alſo a word. The angels move, and turn their faces and bodies every way like men on earth, and yet notwithſtanding, their aſpect is always to the Eaſt; but then it muſt be obſerved, that theſe their motions and turnings, though like to thoſe of men, are not the ſame, being from a different principle, viz. the love that prevails in them, which is the determining power, even in externals, both with angels and other ſpirits; for, as was ſaid before, their interiour is actually turned towards their common centre, and conſequently, in heaven, towards the Lord as a ſun; for love being the inward ruling principle of the angels, manifeſting itſelf in the face as its outward form; therefore the angels naturally turn their faces to him who is the great object of that love, or rather it is the Lord (as being in that love, and alſo the giver of it) that preſents himſelf to them which way ſoever they look (113). Theſe things cannot be farther eluci-

(112) That all the angels turn their faces to the Lord, n. 9828, 10130, 10189, 10219: not that the angels turn themſelves to the Lord, but that he turns them to himſelf, n. 10189. That the angels are not ſo properly ſaid to be preſent with the Lord, as the Lord to be preſent with them, n. 9415.

(113) That in the ſpiritual world all turn to the objects of their loves; and that the four quarters of the heavens have their names and determination from the aſpect

elucidated at preſent, but ſhall be farther explained in the following articles, wherein repreſentations and appearances, time and ſpace in heaven, will be treated of as their proper ſubjects. That the angels have the Lord always before their faces, has been given me to know by full experience; for as often as I have been in company with them, I have been made ſenſible of his being ſo preſent, by light in my underſtanding, when I had no ocular viſion of him; and the angels have often affirmed to me the truth of it; and indeed this is ſo eſtabliſhed and confeſſed a truth, that it is common among men, when ſpeaking of ſuch as truly believe in and love the Lord, to ſay, they have the Lord always before them; that they walk in his ſight; and the like: now it is from the ſpiritual world that we are led ſo to ſpeak, for many forms of ſpeech in the language of man expreſs ideas and truths derived from thence, though we know it not to be ſo.

144. This ſeeing of the Lord by the angels, even where many of them look different ways from one another, and yet every one beholds him, notwithſtanding their ſeveral different directions, is one of the wonders of the heavenly world; and however difficult to conceive, yet ſo it is, that which way ſoever they turn themſelves, he is always before them, and they have the South on their right hand, the North on their left, and the Weſt behind them (*). Among other wonderful things there are

aſpect of the angels, n. 10130, 10189, 10420, 10702. That the face is formed ſo as to correſpond with the mind or interiour, n. 4791 to 4805, 5695. That therefore the inward diſpoſition beams in the countenance, n. 3527, 4066, 4796. That the face and mind in the angels entirely correſpond, n. 4796, 4797, 4799, 5695, 8250. Of the influx of the mind into the face and its muſcles, n. 3631, 4800.

(*) The author's relation of the particulars before us, is undeniably ſurprizing; and yet I doubt not but many beſides myſelf will not only give credit to, but alſo be able to form ſome conception of them, would they but abſtract their thoughts from the laws of viſion, place, and direction, as eſtabliſhed in this our natural world. Our cuſtomary ideas are apt to tincture the mind with prejudices againſt many truths even in nature; and were it not for mirrors and glaſſes, how impoſſible would it ſeem to many, that objects behind us ſhould ſo diſtinctly be ſeen as before us; nay, how many deceptions are we liable to from appearances, and a falſe judgment concerning natural cauſes and effects. It may truly be affirmed, that a great part of the infidelity that is in the world, proceeds from the immerſion

are likewiſe the two following, viz. Firſt, Though the angels always front to the Eaſt, yet they have alſo a view of the other three quarters at the ſame time, but of the latter by an inward kind of viſion like that of thought. Secondly, That no one in the heavenly world ſtands behind another, ſo as to look at the hinder part of his head, as this is contrary to the laws of influx of goodneſs and truth from the Lord.

145. The angels look at the eyes of the Lord [when he appears to them in perſon] but the Lord at the forehead of the angels, and that becauſe the forehead correſponds to love, through which the Lord influences their wills; as he enlightens their minds with the knowledge of him, to which intellectual ſight the eyes correſpond (114).

146. The quarters in the heavens, which conſtitute the cœleſtial kingdom of the Lord, differ from thoſe which conſtitute his ſpiritual kingdom, and that becauſe the Lord appears to the angels of the former as a ſun, and to the angels of the latter as a moon; and his appearance is in the Eaſt: the diſtance between the ſun and moon there is thirty degrees, as alſo that of the quarters. That heaven is diſtinguiſhed into two kingdoms, the cœleſtial and the ſpiritual, ſee in its proper article, n. 20 to 28: and that the Lord appears in the former as a ſun, and in the latter as a moon, n. 118: but nevertheleſs the quarters or cardinal points are not therefore indiſtinct, becauſe the ſpiritual angels cannot aſcend to the cœleſtial, nor theſe deſcend to the former, ſee n. 35 (*).

of mens minds into matter and ſenſe, and their ſetting up natural things as the ſtandard of judgment in ſpiritual things; or elſe from holding the former only to be realities. The conſtitution and laws of things in all worlds (more eſpecially between the natural and ſpiritual worlds) are unqueſtionably very different, ſo as to exhibit, in endleſs variety, moſt wonderful diſplays of the infinite wiſdom and power of the adorable Creator. Tr.

(114) That the forehead correſponds to heavenly love, and that therefore the latter is ſignified by it in Scripture, n. 9936. That the eye correſponds to the underſtanding as to the inward eye, n. 2701, 4410, 4526, 9051, 10569: wherefore to lift up the eyes and ſee, ſignifies to underſtand, perceive, and animadvert, n. 2789, 2829, 3198—4339, 5684.

(*) I muſt confeſs that I underſtand not the meaning of this laſt ſentence, as an inference from what goes before: there is much reaſon to ſuſpect an error of the preſs here. Tr.

147. Hence

147. Hence it appears in what ſenſe the Lord is preſent in the heavens; that he is every where, and with every one in that goodneſs and truth which proceed from him; and that he dwells with the angels in his own divine principle, as was mentioned before, n. 12. The perception of the preſence of the Lord in the angels is primarily in their interior or intellectual part, from which their external ſight proceeds, and whereby they behold him outwardly; for to them outward viſion is a continuation of the inward; and thus we are to underſtand how the Lord is in them, and they in the Lord, according to thoſe words: "Abide in me, and I in you," John xv. 4. "He who eateth "my fleſh, and drinketh my blood, abideth in me, and I in "him," John vi. 56. The fleſh of the Lord ſignifies divine good, and his blood, divine truth (115).

148. In the heavens all have their ſeparate dwellings according to the ſeveral quarters. They who are in the good of love, in the Eaſt and Weſt; they who are in the ſenſation of it, in a higher degree, dwell in the Eaſt; they who have it in a lower degree, have their dwellings in the Weſt: they who are endowed with wiſdom from that ſource of good, have their habitations in the South and in the North; ſuch of them as partake of a clearer light of wiſdom, in the South; and ſuch as poſſeſs it in a leſſer degree of clearneſs, in the North. In like manner are ſituated the angels of the ſpiritual kingdom, but with difference, according to their kind and degree of good, and of light from that good reſpectively; for as the prevailing love in the cœleſtial kingdom is love to the Lord, and the light of truth from thence is wiſdom; ſo in the ſpiritual kingdom, the prevailing love is that to their neighbour, which is called Charity; and the light of truth proceeding thence, is intellectual knowledge, which is called faith, ſee above, n. 23. There is a difference alſo betwixt them reſpecting the quarters, in the diſtance of thirty degrees, as mentioned before, n. 146.

(115) That the fleſh of the Lord ſignifies his Divine Humanity, and alſo the divine good of his love, n. 3813, 7850, 9127, 10283: and that his blood ſignifies divine truth, and the holineſs of faith [*Sanctum Fidei*] n. 4735, 4978, 7317, 7326—10152, 10204.

149. In

149. In like manner dwell the angels in their ſeveral ſocieties: ſuch of them as are in a greater degree of love and charity being ſituated to the Eaſt of their particular departments; they that poſſeſs a leſſer degree, in the Weſt: they who have more of wiſdom and underſtanding, are to the South of their tribes; and they who have leſs, to the North: and this diſtinction takes place throughout the cœleſtial regions, and that becauſe every particular ſociety is a repreſentation of the whole heaven, nay, is a heaven in a leſſer form, ſee n. 51 to 58. The ſame order is alſo obſerved when they meet in their aſſemblies, whilſt every one knows and readily takes his proper place, as it were, by a heavenly inſtinct: it is likewiſe ordained, by an eſtabliſhed law, that there ſhould be ſome angels of all claſſes and degrees in every particular ſociety, that there may be a conformity between the whole complex of heaven and its ſeveral parts, but yet with this difference, that the angelical ſocieties in the Eaſt are of ſuperior excellence to thoſe of the Weſt; and they who are ſtationed in the South to thoſe of the North.

150. Hence it ariſes, that every quarter in the heavenly world points out or ſignifies the particular excellencies and qualities with their degrees, that appertain to their inhabitants reſpectively; thus the Eaſt ſignifies love and its good qualities in a higher degree; the Weſt the ſame, but in a lower degree; the South ſignifies wiſdom and underſtanding of eminent clarity; and the North the ſame, but with a degree of obſcurity: and as the four quarters have ſuch a ſignification, ſo the like things are repreſented to us in the internal or ſpiritual ſenſe of the written Word (116), which exactly correſponds with the conſtitution of things in heaven.

151. The very reverſe of what has here been related, is the caſe with the inhabitants of the infernal kingdoms, as they behold not the Lord as a ſun, or as a moon; but, with their backs towards him, look at that black body which is to them in the room of what our ſun is to us; and to that dark orb,

(116) That the Eaſt in Scripture language ſignifies love in clear perception, n. 1250, 3708: the Weſt, love with a degree of obſcurity, n. 3708, 9653: the South, a ſtate of light with reſpect to wiſdom and underſtanding, n. 1458, 3708, 5672: the north, the like ſtate, but with ſome obſcurity, n. 3708.

which

which is to them inſtead of a moon; thoſe which are called Genii to the former; and thoſe which are called Spirits to the latter (117). That the ſun of our world, and the moon belonging to our earth, are not ſeen in the ſpiritual world, but inſtead of the former a black diſk *(Caliginoſum quid)* oppoſite to the cœleſtial ſun; and inſtead of the latter a dark orb *(Tenebroſum quid)* oppoſite to the heavenly moon, ſee before, n. 122. Wherefore the four quarters with the infernals are oppoſite to thoſe in heaven, their Eaſt being where the black diſk, or the dark orb appears; their Weſt towards the cœleſtial ſun; the South to their right, and the North to their left hand; and thus, which way ſoever they turn; nor can it be otherwiſe, as blackneſs and darkneſs is the centre of all their motions. That all in the other worlds are determined in externals from their inward diſpoſitions and affections, ſee above, n. 143. That the love of ſelf, and the love of the world, are the prevailing principles that govern the inhabitants of the infernal regions; and that theſe two kinds of love are ſignified by the ſun and moon of our world, ſee n. 122. They are likewiſe oppoſite to the love of God and of our neighbour (118); and hence it is, that they who are actuated by them turn their backs to the Lord, and direct their faces to the dark orbs before mentioned. The infernals alſo have their habitations in the four quarters, according to their evil qualities and conditions reſpectively; they who are in the evil habits proceeding from ſelf love *(in malis ex amore ſui)* dwell from Eaſt to Weſt, according to the degrees of their malignity; and they who are in the depravity of error from an evil heart *(qui in falſis mali)* have their ſtations from South to North, according to their degrees in depravity: but more on this ſubject when we come to treat of the hells in particular.

152. When any evil ſpirit comes into the company of the good, it is wont to occaſion ſuch a confuſion in the four quar-

(117) Who and what they are which are called Genii, and who and what that are called Spirits, n. 947, 5035, 5977, 8593, 8622, 8625.

(118) That they who are in the loves of ſelf and of the world, turn their backs to the Lord, n. 10130, 10189, 10420, 10702. That love to the Lord, and charity towards our neighbour, conſtitute heaven; and that the love of ſelf and of the world conſtitutes hell, as being oppoſites to the former, n. 2041, 3610, 4225, 4726—10741 to 10745.

ters, that the latter are ſometimes at a loſs to know which is the Eaſt; and this I have ſometimes been witneſs to, and have alſo heard the good ſpirits complain of the diſorder occaſioned thereby (*).

153. Evil ſpirits ſometimes appear with their faces turned towards the quarters of heaven, at which times they become receptive of underſtanding, and perception of the truth, but not of any affection for good; and therefore, as ſoon as ever they turn back their faces to their own quarters, they become immediately deprived of ſuch underſtanding and perception, denying that they have received or perceived any truths, nay, affirming them all to be lies, as having their wills and affections ſtrongly bent for falſehood (*). As to ſuch turnings to and from the truth, it has been given me to know, that the wicked and ungodly, even whilſt they continue ſuch, may be converted as to their intellectual, though not in their voluntary or will part; and that this is by a divine proviſion, to the end that all may come to the knowledge of the truth, though none can ſavingly receive it, unleſs they are principled in good, as what is good can alone effectually receive divine truth: and that likewiſe the caſe is the ſame with men, who can receive the truth intellectually, but are no farther the better for it, than as they are in the deſire and affection for good, and ſo capable of true converſion; but if they are the willing ſervants of ſin, they only get a ſpeculative glimpſe of truth, which leaves no impreſſion, but through the evil in their wills, which rules in them, and perverts their judgment, they return to the ſide of error, and confirm themſelves in it.

(*) Let it be obſerved here, that on particular and extraordinary occaſions the general laws of œconomy in the heavens are ſuſpended by divine permiſſion, with reſpect to individuals, to anſwer certain purpoſes of the divine wiſdom, many inſtances of which are given by our author, and ſome of them accounted for. Many ſuch extraordinary caſes, and particular exceptions to the rules of God's general government of this world, are productive of uſeful leſſons and beneficial effects to us his poor creatures; and even the angels (who, as creatures, muſt be imperfect) may at times ſtand in need of extraordinary documents, to remind them of their dependence, and by way of preſervatives to humility. Tr.

(*) The truth of this is exemplified to us by frequent inſtances of perſons, who, on returning to their vices and ſins, loſe their former convictions, and become downright infidels. Tr.

Concerning

Concerning the Changes in the States of the Angels in Heaven.

154. By changes of ſtates here, we are to underſtand ſuch changes in the angels as have reſpect to their love and faith, and to their wiſdom and underſtanding derived therefrom; for theſe conſtitute their ſtates of life, and, which amounts to the ſame, are therefore called, their ſtates of love and faith, and their ſtates of wiſdom and underſtanding: and theſe admit of variation or changes, as will here be ſhewed.

155. The angels are not always in the ſame ſtate with reſpect to love, nor conſequently in reſpect to wiſdom; for their wiſdom is derived from, and in quality according to their love: ſometimes they are in a ſtate of intenſe love, and ſometimes in a ſtate of it leſs intenſe; for it has its higheſt and loweſt degrees: when their love is at the higheſt, their light and heat are then the greateſt, and conſequently their glory and joy; and when their love is at the loweſt, then they may be ſaid to be in the ſhade and in the cold, as their brightneſs is obſcured, and their ſtate unjoyous (*); but they return from the loweſt up again to the higheſt, and from one degree to another by various ſucceſſions, like to the changes in this world between day-light and twilight, heat and cold, morning, noon, and night; and alſo according to the various ſeaſons of the year: and there is alſo a correſpondence between them: thus morning anſwers to their ſtate of love in clarity; noon to their meridian ſtate of

(*) However ſtrange it may appear in our author, that he ſhould deſcribe the ſtates of the angels as bordering at certain times upon obſcurity and dejection, yet it ſeems highly credible, even upon a rational view of the matter, that perfect bliſs, without intermiſſion or abatement, is not compatible with the nature of created beings, nay, perhaps without ſome viciſſitudes, would ceaſe to be bliſs: beſides, ſomething of diverſity herein, as it recommends and heightens enjoyment, may be of moral uſe even to the angels, as was obſerved in a preceding note. Let it be added, that probably thoſe angels, which are moſt highly graduated in excellence and bliſs, may, at certain ſhort intervals, experience the greateſt depreſſions, or deprivations of joy, as the moſt favoured ſervants of God are oft times moſt debaſed here, that they may be made meet to partake of a more exalted inheritance hereafter. Tr.

wiſdom;

wiſdom; evening to their wiſdom in a degree of obſcurity; and night to a ſtate of deprivation as to both; though it muſt be noted, that there is no correſpondence between night, and any ſtate of the angels in heaven, but only with the ſtate of thoſe that are in hell (119), as the former never ſuffer a total deprivation of their love and wiſdom; and therefore the twilight before day is the correſpondent to their loweſt ſtate. From this law of correſpondency it is, that *Day* and *Year* in the Word ſignify the ſtates of life in general, and *Heat* and *Light*, love and wiſdom; morning, the firſt and moſt intenſe degree of love; noon, wiſdom in its moſt luminous ſtate; evening, wiſdom in ſome degree of obſcurity; and night, a total deprivation of both love and wiſdom (120).

156. Together with the interior ſtates of love and wiſdom in the angels, is alſo changed the ſtate of various things without them that are the objects of ſight, for theſe vary their appearance according to the inward ſtate of the angels (*): but this will be treated of under the articles of *Repreſentatives* and *Appearances* in heaven.

157. Every angel is ſubject to theſe changes, and alſo undergoes them, and alſo every angelical ſociety in common, but one differently from another, and that becauſe of their difference as to love and wiſdom; for they who are in the centre of a ſociety are in a more perfect ſtate than thoſe who are nearer to its periphery, ſee n. 23, 128: but to dwell on the particular

(119) That in heaven there is no ſtate correſponding to night, but only to the morning twilight, n. 6110. That the morning twilight ſignifies a middle ſtate between the higheſt and loweſt, n. 10134.

(120) That the viciſſitudes of ſtates in heaven, in reſpect to illumination and perception, anſwer to the times of day in this world, n. 5672, 5962, 6310, 8426, 9213, 10605. That *Day* and *Year* in the Word ſignify all ſtates in general, n. 23, 487, 488—4850, 10656. That *Morning* ſignifies the beginning of a new ſtate; and alſo the ſtate of love, n. 7216, 8426, 8427, 10114, 10134. That *Evening* ſignifies a ſtate of declining light and love, n. 10134, 10135. That *Night* ſignifies a ſtate void of love and faith, n. 221, 709, 2353, 6000, 6110, 7870, 7947.

(*) This is imaged to us in this our natural world, in which things appear to us according to the frame and ſtate of mind that we are in: how dull, how ghaſtly do things appear to the view of the ſpectator, when under trouble or melancholy! Can we avoid obſerving here on the folly of thoſe who ſeek for happineſs in external things, whilſt they neglect to cultivate and cheriſh that inward ſenſe or ſtate, which alone can give good reliſh to them?

differences would be too prolix, as the changes in every one are according to the quality of his love and faith, ſo that one may be in his full ſplendor and joy, whilſt another may be eclipſed and in his joyleſs ſtate, and this even in the ſame ſociety; each ſociety alſo has its reſpective difference in this reſpect, both in the cœleſtial and the ſpiritual kingdom. The difference in the changes of their ſtates is in general like that of the days in the different climates here on earth, where it is morning to ſome, whilſt it is evening to others; ſummer to one country, at the ſame time that it is winter to another.

158. I have received light from heaven as touching theſe changes there, and been informed by the angels with reſpect to the cauſes of them, which are ſeveral. Firſt, that the delights of life, and the joys of heaven, would by degrees ſuffer diminution, if they were to continue always the ſame, as happens to thoſe who always go on in the ſame round of pleaſures. Another reaſon is, that ſelf love is a property inherent in angels as well as men; that this is contrary to the laws of heaven, and that the angels excel in love and wiſdom only ſo far as they are kept from it by the Lord; and as otherwiſe, they would be carried away by this propenſity (121), therefore theſe viciſſitudes of ſtates are appointed for good to them. A third cauſe is, that it may ſerve as a means of their higher perfection, by keeping them habitually in the love of the Lord, and reſtraining them from ſelf love; and alſo to increaſe their reliſh for the delights of good (122), by ſuch occaſional ſuſpenſions of them. They farther added, that the Lord does not produce theſe changes in their ſtates from himſelf, ſeeing that, as a ſun, he never withholds his heat and light, or love and wiſdom; but that the hindrance is in themſelves, by giving way to that principle of ſelf, which renders them unreceptive of thoſe bleſſings; which

(121) That ſelf-love is a property inherent in man, n. 694, 731, 4317, 5660. That this muſt be alienated, in order to the enjoyment of the Lord's preſence, n. 1023, 1044: and that accordingly it is actually alienated, ſo long as any one perſeveres in the principle of good by preſervation from the Lord, n. 9334, 9335, 9336—945, 9938.

(122) That the angels advance in degrees of perfection eternally, n. 4803, 6648. That in the heavens no one ſtate is exactly like another, whence a conſtant progreſs in perfection, n. 10200.

they illuſtrated by a compariſon with our ſun and earth, obſerving that the ſucceſſive changes from heat to cold, and from light to darkneſs on this our globe, are not owing to the ſun, which continues always the ſame, but to the form, ſituation, and revolutions of the earth.

159. It has been given me to behold, how the Lord appears as a ſun to the angels of the cœleſtial kingdom, in their firſt ſtate, how in their ſecond, and how in their third ſtate: and firſt, his appearance was as that of a ſun of a bright red colour, and glittering with a ſplendor ſurpaſſing all deſcription. It was told me, that ſuch was the appearance of the divine glory to thoſe angels in their firſt ſtate [of higheſt love]: afterwards there appeared a large duſky circle or belt round the ſun, whereby its bright redneſs and ſplendor were much abated; I was informed, that ſuch was its appearance to the angels in their ſecond ſtate. After this, the circle or belt before mentioned appeared of a ſtill darker complexion, which ſtill farther diminiſhed the ſun's ſplendor, and ſo on gradually, till at length its glittering redneſs was changed to a pale colour; ſuch was the appearance of the ſun to the angels in their third ſtate. After theſe mutations, this pale ſun ſeemed to paſs on the left towards the moon of heaven, and to join itſelf to her, whereby her ſplendor was exceedingly augmented; I was told, that hereby was repreſented the fourth ſtate of the cœleſtial angels, and the firſt or higheſt of the ſpiritual angels; and that theſe changes take place in both kingdoms ſucceſſively, but not in every ſociety therein at the ſame time: nor are theſe changes at any fixed periods, but befall the angels ſooner or later, without any knowledge of their approach. Moreover, they ſaid, that theſe were not real changes in the ſun itſelf, but only ſo many appearances depending on the ſucceſſive changes in the ſtates of the angels, foraſmuch as the Lord, as repreſented by the ſun, appears to every one according to the quality of his ſtate; as for example, bright and ruddy to thoſe that are in the degree of intenſe love; leſs ſo to ſuch as are in an inferior degree of it, and ſo on to quite pale, as their love departs; and that the quality and degree of their ſtates is repreſented by that dim circle, which apparently ſuperinduces theſe variations in the luſtre and light of the ſun.

160. When

160. When the angels are in their loweſt ſtate, or property of ſelf love, they decline into ſadneſs: I have converſed with ſome of them in this ſtate, and was witneſs to their dejection; but they told me, that they hoped to be ſoon reſtored to their heavenly ſtate; for it is heaven to them to be delivered from propriety or ſelf love.

161. The infernal ſpirits alſo have their change of ſtates; but of this hereafter, where we ſhall treat of Hell.

Of Time in Heaven.

162. However all things go on in heaven according to ſucceſſion and progreſſion, as in this world; nevertheleſs, the angels have no idea of time or ſpace, nor any notion concerning them: we ſhall here treat of time in heaven, and hereafter of ſpace, under its proper article.

163. That the angels have no idea of time, though all things go on ſucceſſively with them in like manner as with us, is owing to there not being years and days in heaven, but only changes of condition; now as the former conſtitute times, ſo the latter are called States.

164. By times on earth, we mean the ſun's apparent progreſs from one degree of its annual orbit to another, ſo conſtituting that period of time which we call a year; and alſo its apparent diurnal revolution round the earth, which we call a day; and theſe according to ſtated viciſſitudes: but it is otherwiſe with the ſun in heaven, which makes no ſuch progreſſions and revolutions, to conſtitute years and days, but only apparent changes of ſtates in the angels, and theſe according to no ſtated rules, as was obſerved in a preceding article; hence it is, that the angels can have no idea of time, but only of ſtate in room thereof, ſee *State* above, n. 154.

165. As the angels derive no idea from time, after the manner of men, ſo neither have they any conception of its diviſions, as of years, months, weeks, days, hours, to-day, to-morrow, yeſterday, &c. inſomuch, that when they hear of theſe diſtinctions by men (to whom they are always preſent by divine appoint-

appointment) in the room thereof they ſubſtitute ſtates, and ſuch things as appertain thereto; thus changing the natural idea of a man into the ſpiritual idea of an angel: hence it is, that times in the written Word ſignify ſtates, and the diſtinctions of time, as mentioned above, ſuch ſpiritual things as correſpond thereto (123).

166. It is the ſame with all things that owe their exiſtence to time, as the four ſeaſons of the year, called Spring, Summer, Autumn, and Winter; the four times of the day, morning, noon, evening, and night; alſo with the four ages of man, as infancy, youth, manhood, and old age; and in like manner with other things, which derive their being from time, or ſucceed according to it: when any of theſe are preſent to the mind of man, his thoughts thereon are regulated by time, but thoſe of an angel by ſtate; thus the latter changes the idea of ſpring and morning into the idea of love and wiſdom, as in their firſt ſtate with the angels; ſummer and noon into the idea of love and wiſdom, as they are in the ſecond ſtate; autumn and evening, as they are in their third ſtate; and night and winter into the idea of the abſence of love and wiſdom, and ſo conſtituting a helliſh ſtate; and hence it is, that ſuch ſtates are ſignified by ſuch times in the written Word, ſee above, n. 155. Thus we ſee how the ideas of natural things in the mind of a man are converted into correſponding ſpiritual ideas in the mind of an angel preſent with man.

167. As the angels have no notion of time, ſo do they form a very different idea of eternity from that of men: by *Eternal*, the angels conceive a ſtate without end, but not a time without end (124). As I was once thinking on the ſubject of eternity, I found, that by my ideas of time, I could form a conception of what might be to eternity, or without end, but not of what

(123) That *Times*, in the Word, ſignify *States*, n. 2788, 2837, 3254—10133, 10605. That the angels never think of time or ſpace, n. 3404. The cauſes why, 1274, 1382—7218, 7381. What *Year* ſignifies in the Word, n. 487, 488—10209. What, *Month*, n. 3814. What, *Week*, n. 2044, 3845. What, *Day*, n. 23, 487, 488, 10605. What, *To-day*, n. 2838, 3998—6984, 9939. What, *To-morrow*, n. 3998, 10497. What, *Yeſterday*, n. 6983, 7124, 7140.

(124) That men think of eternity from time, but the angels not from time, n. 1382, 3404, 8325.

has

has been from eternity, nor consequently of what God did from eternity before the creation: and being troubled in my mind at this, I found myself exalted to angelical illumination concerning eternity, and given to know, that as to things eternal, we are not to take our measure of thinking from time, but from state; and that by this means we may form a conception of what has been from eternity; which I experienced to be the case.

168. When the angels converse with men, they never speak to them from those natural ideas which are common and proper to man, as these are all derived from time, space, materiality, and things analogous thereto; but from their own spiritual ideas derived from states, and their various mutations within and without the angels: however, these ideas of the angels, though spiritual, yet when they enter the minds of men instantaneously, and as of themselves, convert into such natural ideas as are proper to men, and correspond to the spiritual ones, though imperceptibly both to the angels and men; and the case is the same with the heavenly influx in man. On a certain time there were some angels who had access to my mind, in which were many natural thoughts borrowed from time and space; but, as they could form no conception of them, they immediately withdrew; on which I heard them say, that they were darkened and confused. I had also the following convincing experiment how far the angels are strangers to every idea of time: one of them, who was more receptive of natural knowledge, and with whom, on that account, I was by degrees able to converse as one man with another, at first did not know what I meant by time; and so was obliged to explain to him how our sun, by its apparent revolutions round the earth, constituted what we call days and years; how the year was divided into four seasons, and also into months and weeks, and the days into twenty-four hours; and that these divisions took place regularly at stated periods, from whence the idea of times originates; on hearing which he wondered, saying, that he had no other notion of these, but as states. In the course of our conversation, I said, that we men shewed our assent to the truth of there not being time in heaven, by our familiar forms of expression concerning the deceased, as

that temporal things were over with them; that they had paſſed through time, or left this world, and the like. I told him, moreover, that ſome ſeemed conſcious that times in their origin were no other than ſtates, inaſmuch as they ſo nearly correſponded to the ſtate of their affections and feelings, ſeeming ſhort to thoſe who are in pleaſing and joyous frames; tedious to thoſe that are ſorrow and ſadneſs; and different according to the ſtate of our hope, or expectation: and therefore hence it is, that the learned are ſo much puzzled in their inveſtigations concerning the nature and eſſence of time and ſpace, and that ſome among them are agreed, that they are only relative to man during his exiſtence in this natural world.

169. The mere natural man may here be led to fancy, that if he were deprived of his ideas of time, ſpace, and material things, he ſhould in that caſe be ſtript of the faculty of thinking, foraſmuch as they are the fundamentals of all his thoughts (125): but, on the contrary, let him know, that ſo far as his thoughts are confined to time, ſpace, and material things, in ſuch proportion are they limited and narrowed; and only ſo far at liberty and enlarged, as they are diſengaged from theſe ſubjects, as hereby ſoaring above the contracted regions of corporeal and earthly things: hence proceeds the ſublime wiſdom of angels, which is incomprehenſible by ideas of ſo low an extraction.

Of Repreſentatives and Appearances in Heaven.

170. The man who thinks only from natural light, cannot comprehend that there ſhould be any reſemblance between things in heaven and in this world, and that becauſe from ſuch light he has accuſtomed himſelf to think, and confirmed himſelf in the notion, that angels are only mere minds, or a kind of æthereal ſpirits, and as ſuch have not ſenſes like men, nor

(125) That man cannot think, without having ſome idea of time; but that it is otherwiſe with the angels, n. 3404.

eyes;

eyes; and if not eyes, consequently not objects of sight; whereas they have all the senses that men are gifted with, and those in a more exquisite degree of perfection; and the light in which they see is far brighter than ours. That angels are men in a perfect form, and endowed with every sense, see above, n. 73 to 77; and that the light in heaven is far more splendid than any light in this world, n. 126 to 132.

171. It is hard to describe the various kinds of things that are seen by the angels in the heavens: let it suffice to say, that in the main they resemble those on earth, though in form more perfect; and far excelling in abundance. That such things are in the heavens is given us to understand by those which are recorded as seen by the prophets, and in particular by Ezekiel, concerning the new temple and the new earth, as described from ch. xl. to xlviii: by Daniel, from ch. vii. to xii: by John, from the beginning to the end of the Apocalypse; and by others as recorded in the prophetical and historical parts of the written Word. Such things were seen by them when heaven was opened to them, or, which is the same thing, when their inward sight, which is the sight of the spirit of a man, was opened to see things in heaven, for these are not to be seen by the bodily, but spiritual eye only; and this is opened, according to the good pleasure of the Lord, when a man is withdrawn from the natural light, which is the light of his bodily senses, and exalted to the spiritual light, which is the proper light of his spirit; and in this light have I beheld things that are in the heavens.

172. However, the visible things in the heavens, though, in respect to a great part of them, they resemble the things on earth, yet they differ from them in regard to their essence, inasmuch as the former derive their existence from the cœlestial sun, but things on earth [*proximately*] from the sun of this world: the former are called spiritual, and the latter are called natural.

173. Things in the heavens exist not in like manner with things on earth; in the former, all things are formed by the Lord according to correspondency with the interiour [*cum interioribus*] of the angels; for with the angels are things interior and

and exterior; the former have relation to love and faith, and conſequently to will and intellect as the receptacles of them, and their exterior things correſpond to thoſe that are interior, ſee above, n. 87 to 115. This may be illuſtrated by what has been ſaid before of the heat and light of heaven, viz. that the angels poſſeſs a heat according to the quality and degree of their love, and a light according to the quality and degree of their wiſdom, ſee n. 128 to 134; and ſo other things in like manner, which are the objects of their ſenſes.

174. When I have had the privilege to be in company with the angels, all things about them appeared to me in the ſame manner as things do on earth, and that with ſuch clearneſs of perception, that I ſeemed to be in ſome royal palace in this world, converſing with them, as one man converſes with another.

175. As all things that outwardly correſpond to things that are inward do alſo repreſent them, therefore they are called REPRESENTATIVES; and as they vary according to the variation of ſuch interior things, therefore they are called APPEARANCES, though the things which preſent themſelves to the ſight of the angels, and are perceived by their ſenſes, make as diſtinct and clear impreſſions as things on earth, and more ſo, for they have a real and ſubſtantial exiſtence, though there are ſome which are mere appearances without ſubſtance, viz. ſuch as have no relation or correſpondence to things interior (126); but of theſe hereafter.

176. One inſtance, by way of illuſtration, ſhall here be given, to explain what is meant by correſponding appearances.

(126) That all things that appear among the angels are repreſentatives, n. 1971, 3213 to 3226—9576, 9577. That the heavens abound with repreſentatives, n. 1521, 1532, 1619. That the nearer to the centre, the more beautiful they are, n. 3475. That they are realities, as being from the light of heaven, n. 3485. That the divine influx aſſumes the form of repreſentatives in the ſuperior heavens, and deſcends thence to the inferior, n. 2179, 3213—9577. They are called repreſentatives, which appear to the ſight of angels in ſuch forms as are known in nature or this world, n. 9574. That things internal are thus changed into external, n. 1632, 2987 to 3002. What kinds of repreſentatives in heaven, illuſtrated by various examples, n. 1521, 1532, 1619—9090, 10278. That all things which appear in heaven are according to correſpondency, and called repreſentatives, n. 3213 to 3226—9576, 9577. That all things which correſpond, do alſo repreſent and ſignify their archetypes, n. 2890, 2987, 2971, 2989, 2990, 3002, 3225.

To

To ſuch of the angels as excel in knowledge do appear delightful plantations and gardens, abounding in all kinds of trees and flowers, where beautiful rows of trees form arched viſtos, and other pleaſing walks, diverſified with exquiſite ſkill, not to be deſcribed. Here the highly intellectual angels take their walks amidſt various kinds of trees and flowers not known in this world, ſometimes gathering the flowers, and dreſſing up garlands for the children of Paradiſe, whilſt the ſpreading branches, decorated and enriched with fruit, emblematically repreſent the interior good qualities of theſe intellectual happy beings; for ſuch plantations, gardens, fruit-bearing trees, and flowers, are correſpondent to their high underſtanding and wiſdom (127). That there are ſuch delightful ſcenes as theſe in the heavenly world, ſome good people here, who have not obſcured their cœleſtial notices of theſe things by their fallacious natural reaſon, are fully convinced of; and accordingly are not only uſed to think, but to ſay, as concerning heaven, that many more things are there than "ear hath heard, or eye hath ſeen" on earth.

Of the Garments in which the Angels appear to be clothed.

177. As the angels are heavenly men, and live together as men do on earth, ſo alſo have they garments, dwellings, and many other like things in common with us men, but with this difference, that as they themſelves are in a more perfect ſtate, ſo likewiſe are all things that belong to them: thus, for inſtance, as the angelical wiſdom excels the human beyond expreſſion, ſo do all things about them, and that are perceived by them, for

(127) That Garden and Paradiſe ſignify underſtanding and wiſdom, n. 100, 108, 3220. What the Garden of Eden, and Garden of Jehovah ſignify, n. 99, 100, 1588. How magnificent paradiſiacal things appear in the other world, n. 1122, 1622, 2296, 4528, 4529. That trees ſignify the perceptions and cognitions from which underſtanding and wiſdom originate, n. 103, 2163, 2682, 2722, 2972, 7692. That fruits ſignify the goods of love and charity, n. 3146, 7690, 9337.

theſe are correſpondent to the wiſdom that is within them, ſee above, n. 173.

178. The garments with which the angels are inveſted have, like other things, a correſponding relation to their interior perfections, and conſequently a real exiſtence, ſee above, n. 175. Now their veſtments correſpond to their degrees of underſtanding and wiſdom, and therefore they appear arrayed accordingly; and as ſome excel others in intellectual endowments, (n. 43, and 128) their garments are ſuitably adapted to their different diſtinctions therein: ſuch as are moſt highly intellectual appear in gliſtering flame-coloured robes, and ſome in ſhining veſtments; they who are intellectual in a lower degree are in white, or pale-coloured, but not ſhining garments; and thoſe who are ſo in the loweſt degree wear raiment of different colours reſpectively: but the angels of the third or inmoſt heaven appear naked (*).

179. As the garments of the angels correſpond to their underſtanding, ſo do they alſo correſpond to truth, as all right underſtanding is from divine truth, and therefore it amounts to the ſame thing, whether you ſay, their clothing is according to the one or the other. That the veſtments of ſome gliſter as from flame, and thoſe of others are of a ſhining light, is becauſe flame correſponds to good, and light to truth from good (128):

(*) From this laſt particular given us by the author, it ſeems, that Adam and Eve, before the fall, repreſented the ſtate of the angels of the third heaven; for they were naked, and were not aſhamed. To the pure all things are pure, and with reſpect to ſuch no part of the human body wants a covering; for perfect innocence knows no ſhame, as it needs none; whilſt conſummate guilt, that can even glory in its ſhame, knows no modeſty to conceal that ſhame. Little children, who have a relative or comparative purity, as free from actual ſin, may ſerve to image to us the truth of the foregoing remark, and to indicate how conſciouſneſs of guilt, producing ſhame, is the fruit of that tree, by which comes the knowledge of good and evil. If then garments only became neceſſary to us by the loſs of innocence, how great muſt appear the folly of thoſe, who turn that into an occaſion of pride, which firſt took its riſe from ſin, and continues to be the badge and evidence of their ſhame. Tr.

(128) That garments in the Word ſignify truths from correſpondence, n. 1073, 2576—7692; and that becauſe good is inveſted with truth, n. 5248. That a covering alſo ſignifies the intellectual part, as this is the recipient of truth, n. 6378. That white linen garments ſignify truths from a divine origin, n. 5319, 9469. That flame ſignifies ſpiritual good, and the light of it truth from that good, n. 3222, 6832.

that

that the garments of others are white and pale without ſplendor, and ſome of different colours, is becauſe divine good and divine truth are leſs ſplendid, and alſo differently received in thoſe, whoſe intellectual faculties are of the lower degrees (129). White and pale do alſo correſpond to ſimple truth (130), and colours to the different kinds and meaſures of it (131). That the angels of the inmoſt or third heaven appear unclothed, is becauſe they are in perfect innocence, and innocence is the correſpondent to nakedneſs (132).

180. As the angels are clothed with garments in heaven, therefore did they appear in like manner to the prophets, and alſo at our Lord's ſepulchre, with "raiment white as ſnow," Matt. xxviii. 3. Mark xvi. 5. Luke xxii. 4. John xx. 11, 13. as likewiſe thoſe who were ſeen in heaven by John, Apoc. iv. 4. And as all wiſdom is from divine truth, therefore our Lord's raiment, at his transfiguration, was "ſhining, and exceeding "white as ſnow," Mark ix. 3. That light correſponds to divine truth proceeding from the Lord, ſee above, n. 129. Therefore it is, that *Garments* in the Word ſignify *Truths*, and hence underſtanding; thus in John, "They which have not "defiled their garments ſhall walk with me in white, for they "are worthy: he that overcometh, the ſame ſhall be clothed "in white raiment: bleſſed is he that watcheth and keepeth his "garments," Rev. iii. 4, 5. xvi. 15. And of Jeruſalem, by

(129) That angels and ſpirits appear clothed according to their truths, or intellectual powers, n. 165, 5248—10536. That the garments of angels are ſhining, or otherwiſe, n. 5248.

(130) That white in the Word ſignifies truth, becauſe from a heavenly light, n. 3301, 3993—4922.

(131) That colours in heaven are variegations of light of heaven, n. 1042, 1043, 1053—4922. That colour ſignify various things relating to underſtanding and wiſdom, n. 4530, 4922, 4677, 9466. That the precious ſtones in Urim and Thummim, according to their colours reſpectively, ſignified the whole of divine truth from divine good, n. 9865, 9868, 9905. That colours, ſo far as they partake of red, ſignify good; and ſo far as they partake of white, they ſignify truth, n. 9476.

(132) That all in the inmoſt heaven are innocences, or perfect in innocence, and therefore appear naked, n. 154, 165, 297—9960. That innocence is repreſented in heaven by nakedneſs, n. 165, 8375, 9960. That to the innocent and chaſte nakedneſs gives no ſhame, becauſe they are free from all offence, n. 165, 213, 8375.

which

which is meant the true church (133), is ſaid in Iſaiah, " Awake, " Awake, put on thy ſtrength, O Zion, put on thy beautiful " garments, O Jeruſalem," lii. 1. And in Ezekiel, " I girded " thee about with fine linen, and covered thee with ſilk: and " thy raiment was of fine linen and ſilk," xvi. 10, 13. not to mention many other places: but he that is not in the truth, is ſaid, not to be " clothed with a wedding garment: and when " the king came in to ſee the gueſts, he ſaw there a man which " had not on a wedding garment: and he ſaid unto him, Friend, " how cameſt thou in hither, not having a wedding garment? " Wherefore he was caſt into outer darkneſs," Mat. xxii. 12, 13. By the marriage houſe is to be underſtood heaven and the church, from the union of the Lord therewith by his divine truth; and therefore the Lord is called in the Word, the Bridegroom and Huſband, and heaven with the church, the Spouſe and the Wife.

181. That the garments of the angels not only appear ſuch, but really are what they appear to be, is evident both from their ſight and feeling: and alſo they have change of raiment, which they put on and off, and lay by for future uſe, as occaſion may require: and that they appear clothed differently at different times, I have been eye-witneſs to a thouſand times: I alſo aſked them whence they had them; they anſwered, by the gift of the Lord, and that ſometimes they found themſelves clothed therewith without their knowledge. Moreover, they ſaid, that their garments were varied according to the variation of their ſtates; that in their firſt and ſecond ſtate they were of a ſhining white, but in their third and fourth ſomething darker, and that according to the rules of correſpondency, as the changes happened in reſpect to their underſtanding and wiſdom, of which ſee above, n. 154 to 161.

182. As in the ſpiritual world every angel has garments adapted to and repreſentative of his intellectual gifts, or according to the particular truths which form his underſtanding; ſo likewiſe the infernal ſpirits, who are deſtitute of all truth, appear alſo in their garments, but ſuch only as are ragged and

(133) That Jeruſalem ſignifies the church, wherein the true doctrine is taught, n. 402, 3654, 9166.

filthy,

filthy, each according to the kind and degree of his folly and madneſs, nor can any others ſuit them; however, the Lord allows them clothing, that their nakedneſs and deformity may not appear.

Of the Habitations and Manſions of the Angels.

183. As the angels live in ſocieties, as men do on earth, ſo in like manner they have their particular dwellings, and theſe different according to their ſtates of life reſpectively, magnificent to thoſe who are worthy of greater honour, and leſs ſo to thoſe of inferior degree. I have ſometimes diſcourſed with the angels concerning their dwellings, and told them, that among us at this time ſcarcely any believed that they were ſo accommodated, ſome becauſe they are not viſible to them; ſome becauſe they have no notion of angels being men; ſome becauſe they ſuppoſe the angelical heavens to be the ſame that they behold with their eyes; and as theſe appear to them no other than void ſpace, and fancying at the ſame time that the angels are only thin ætherial forms, therefore they conclude that they hover in the æther: beſides, as they have not the leaſt notion of any thing ſpiritual, ſo neither can they conceive how there can poſſibly be in the ſpiritual world things like to thoſe in the natural. The angels replied, that they knew that ſuch ignorance prevailed on earth at this time, and wondered at it, more eſpecially in the Chriſtian church, and therein more among the learned, than among thoſe whom they called the illiterate and ſimple; adding moreover, that they might gather from the written Word that angels are men, as having appeared of old always as men, and from the Lord's having riſen again, and aſcended with his entire humanity; and if the angels are men, that they muſt of conſequence have habitations or dwellings, and not as ſome fooliſhly (madly they termed it) ſuppoſe, hover in the air, or becauſe they are called ſpirits, are therefore no other than a breath of wind. They likewiſe ſaid, that ſuch might emerge from their preſent ignorance as touching theſe matters, would they but drop their

prejudices, and not bewilder themſelves by ſtarting queſtions and doubtful diſputations, whether theſe things be ſo or not, ſince there are in the mind of every man certain plain, common notices or impreſſions concerning the truth of angels being men, and dwelling in heavenly manſions, far excelling any ſtructures here on earth; but that theſe common notices or impreſſions (which are from above) are obliterated when men exerciſe themſelves in vain reaſonings, and bring the ſubject into queſtion with their logical ambiguities and ſubtle reaſonings; which is principally the caſe with the learned, who, by their *oppoſitions of ſcience falſely ſo called*, darken divine truths, and render their minds inacceſſible to the light of heaven. And juſt ſo it is with reſpect to their belief of the ſtate of the ſoul after death: he that is converſant on this ſubject without puzzling his head with the curious diſquiſitions of the learned concerning the nature of the ſoul, and its reunion with the body, readily takes for granted, that man enters upon a new life after death, and paſſes into the ſociety of angels, if he has lived well, where he is entertained with raviſhing ſcenes, and feels joy unſpeakable; but no ſooner does he bend his mind to philoſophical reaſonings upon the ſubject, or to conſider it by ſome learned hypotheſis concerning ſoul and body, and their mutual relations and communications, but he loſes his former faith, and falls into doubting.

184. But it will bring the matter more home, to alledge inſtances drawn from experience: as often as I have converſed with the angels face to face, it was in their habitations, which are like to our houſes on earth, but far more beautiful and magnificent, having rooms, chambers, and apartments in great variety, as alſo ſpacious courts belonging to them, together with gardens, parterres of flowers, fields, &c. Where the angels are formed into ſocieties, they dwell in contiguous habitations, diſpoſed after the manner of our cities in ſtreets, walks, and ſquares: I have had the privilege to walk through them, to examine all round about me, and to enter their houſes; and this when I was fully awake, having my inward eyes opened (134).

(134) The angels have their cities, palaces, and houſes, n. 940, 941, 942, 1116, 1626, 1627, 1628, 1630, 1631, 4622.

185. I have

185. I have ſeen alſo the palaces in heaven, the magnificence of which exceeds deſcription, the roofs glittering as with pure gold, and the floors as with precious ſtones; but ſome more ſplendid than others; the inner apartments likewiſe were ornamented beyond all human conception. On the ſouth ſide were gardens, where all things appeared with radiant luſtre, certain trees bearing leaves of a ſilver hue, and fruit that glittered like burniſhed gold, whilſt flowers in the borders, by a beautiful arrangement of their colours, preſented, as it were, rainbows to the eye of the ſpectator: at the end of the walks freſh palaces roſe to the view, and terminated the proſpect. Such is the architecture and beautiful ſcenery in heaven, inſomuch that it may well be ſaid, that the very principle of art appears there in its effects, and no wonder, when we conſider ſuch art is heavenly: and yet the angels ſaid, that not only like things, but others beyond number of ſtill higher degrees of perfection, were at times exhibited to their view by the goodneſs of the Lord, for their recreation and entertainment; and yet that the intellectual pleaſure they received therefrom was greater than the ſenſible, and that, becauſe in all and ſingular of thoſe objects they diſcerned correſpondency, and through their correſpondents the divine things which they repreſented.

186. As touching correſpondences I learned, that not only palaces and houſes, but likewiſe all things within and without them were relative to the interior divine gifts and qualities in the angels; that houſe in general correſponded to the principle of good in them, and the particular things therein, to the different ſpecies or kinds of good (135); as the things without their houſes, to the truths relative to and proceeding from ſuch good reſpectively, and alſo to perceptions and knowledge of different kinds; and as they correſpond to the principles and different ſpecies of goodneſs and truth [*bonis et veris*] which are in them by influx from the Lord, ſo alſo do they correſpond to

(135) That a houſe, with the things in it, ſignify things pertaining to the mind, or interior ſtate of man, n. 710, 2233—7929, 9150, and conſequently his ſtate as to things good and true, n. 2233, 2234—7929. That chambers and inner apartments ſignify ſuch of them as are more interior, n. 3900, 5994, 7353. That the roof of a houſe ſignifies what is inmoſt in his mind, n. 3652, 10184. That a houſe of wood ſignifies things of the quality of good, and a houſe of ſtone, things of truth, n. 3720.

the

the prevailing principle of love in them, and to their underſtanding and wiſdom originating thence, for love originates in good, wiſdom in goodneſs and truth [*Sapientia eſt boni et ſimul veri*] and intellectual knowledge proceeds from that truth which is the offspring of good [*veri ex bono*]. The ſight of the forementioned correſponding objects excites in the minds of the angels theſe perceptions, which yield more delight to their intellectual faculties, than the objects themſelves to their exterior ſenſes.

187. Hence it appears why the Lord applied to himſelf the name of the temple at Jeruſalem, John ii. 19, 21. (136); and why the New Jeruſalem appeared to be of pure gold, its gates of pearls, and its foundations of precious ſtones, Apoc. xxi. viz. becauſe the temple repreſented the Divine Humanity of the Lord; the New Jeruſalem ſignifies the church hereafter to be eſtabliſhed on earth; the twelve gates, the truths which lead to goodneſs; and the foundations, thoſe eſſential truths on which the new church is to be built (137).

188. The angels which conſtitute the cœleſtial kingdom, or third heaven, dwell moſtly in lofty places, which appear as mountains; thoſe of the ſpiritual kingdom or middle heaven, in places of leſs eminence; and thoſe of the loweſt or firſt heaven in rocky ſituations, and all this from correſpondency; for the more interior ſtates correſpond to viſible eminences, and the more exterior to inferior places (138); and therefore it is that mountains in Scripture-language ſignify cœleſtial love; hills, ſpiritual love; and rocks, faith (139).

(136) That the houſe of God, in its higheſt ſenſe, ſignifies the Divine Humanity of the Lord with reſpect to divine good; the temple the ſame, in reſpect to divine truth; and in a comparative ſenſe, heaven and the true church, in reſpect to goodneſs and truth, n. 3720.

(137) That Jeruſalem ſignifies the church, in which is true doctrine, n. 402, 3654, 9166. That gates ſignify introduction into, or initiation in the doctrine of the church, and through the doctrine into the church, n. 2943, 4478. That foundation ſignifies truth, on which heaven, the church, and its doctrine are founded, n. 9643.

(138) That in Scripture-language things of a more interior kind are expreſſed by outward things of a ſuperior kind, and ſignified by them, n. 2148, 3084, 4599, 5146, 8325. That *high* ſignifies *inward*, and alſo heaven, n. 1735, 2148, 4210, 4599, 8153.

(139) That in heaven there appears to be mountains, hills, rocks, valleys, and different kinds of earth, altogether like what we ſee here, n. 10608. That on the mountains

189. There are likewiſe angels which live not in ſocieties, but diſperſed in ſeparate houſes: ſuch dwell in the middle parts of heaven, as being the beſt of the angels.

190. The manſions inhabited by the angels are not built by them, as we build ours, but are the gift of the Lord to them, to each according to his recipiency of goodneſs and truth; and they alſo are ſubject to ſome changes, accordingly as variations happen in the inward ſtate of the angels, concerning which above, n. 154 to 160. The angels live in a conſtant ſenſe of their dependence on, and gratitude to the Lord for all that they poſſeſs, and all that they ſtand in need of he freely gives them.

Of Space in Heaven.

191. Though all things in heaven appear to exiſt in place and ſpace after the manner of this world, nevertheleſs the angels have no idea of either: now as this cannot but appear a paradox, and is a ſubject of great importance, I proceed to the explanation of it.

192. All progreſſions and advances in the ſpiritual world are cauſed by change of ſtates in the interiour, nor are they any otherwiſe (140); accordingly I have been taken up by the Lord

mountains dwell the angels, who excel in the good of love; on the hills thoſe that excel in charity or love of their neighbour; on the rocks thoſe that walk by faith, n. 10438. That therefore by mountains in Scripture is ſignified the good of love, n. 795, 4210—10438, 10608. By *hills*, the good of charity, n. 6435, 10438. By *rocks*, the good and truth of faith [*bonum et verum fidei*] n. 8581, 10580. That *ſtone*, from whence comes rock, in like manner ſignifies the truth of faith, n. 114, 643, 1298—10376. Hence that by *mountains* is ſignified heaven, n. 8327, 8805, 9420. And by the top of a mountain, the ſupreme part of heaven, n. 9422, 9434, 10608. That therefore the angels celebrated their religious worſhip on mountains, n. 796, 2722.

(140) That places and ſpaces in the Word ſignify ſtates, n. 2625, 2837, 3356, 3387, 7381, 10578. Proved from experience, n. 1274, 1277, 1376 to 1381—10578. That diſtance ſignifies difference in the ſtates of life, n. 9104, 9967. That movements and changes of place in the ſpiritual world are from changes in the life's ſtates, n. 1273, 1274, 1275, 1377, 3356, 9440; as alſo progreſſive motion, n. 9440, 10734; illuſtrated from experience, n. 1273 to 1277, 5606; that hence it is, that in the Word, *to walk*, ſignifies to live, and alſo the progreſs of life, as alſo does journeying, n. 3335, 4554, 4585—8557. To walk with the Lord means the ſame as living agreeably to his will, n. 10567.

into heaven, and have been in different worlds in the univerſe as to my ſpirit, whilſt my body was all the while here on earth in the ſame place (141): and ſo it is with the angels, for to them diſtances are nothing, and if nothing, ſo neither is ſpace any thing, but inſtead thereof are their ſtates and changes, and changes therein.

193. As progreſſions are effected this way, it is evident that the approximation to, and elongation from perſons reciprocally, conſiſts in the ſimilarity or diſſimilarity of their interior ſtates reſpectively, they who are in the former approaching near to one another, and ſuch as are in the latter ſeparating from each other; and that ſpaces in heaven are nothing more than their external ſtates correſponding to their internal ones: ſo alſo it is that the heavens are diſtinct from one another, as alſo the ſocieties in each heaven, and every individual of a ſociety: hence likewiſe that the different hells are totally ſeparated, and in oppoſition to the heavens, as being by conditions and qualities diametrically contrary to one another.

194. From the ſame cauſe it comes to paſs, that in the ſpiritual world one becomes immediately preſent to another, who intenſely deſires his company, for by that means he ſees him in thought, and enters into the ſame ſtate with his; and, on the contrary, that one is ſeparated from another in proportion to his averſion to him: and as all averſion proceeds from contrariety of affections, and diſſent of minds, hence it appears oftentimes, that many who continue together whilſt they agree, immediately diſappear on the firſt quarrel.

195. So likewiſe when any one takes a walk from one place to another, whether in the city he belongs to, in the ſquares, gardens, or on a viſit to any of another ſociety, he reaches the end of his walk ſooner or later, according to the greater or leſſer earneſtneſs of his deſire to be there, the way, though the ſame in itſelf, appearing ſhorter or longer in proportion to ſuch deſire: this I have often ſeen and wondered at. Hence it is plain, that diſtance, and conſequently ſpace in heaven, are alto-

(141) That man, in ſpirit, may be conveyed to a great diſtance by change of ſtates, his body remaining in the ſame place: this from experience, n. 9440, 9967, 10734. What it means to be led by the ſpirit to another place, n. 1884.

gether

gether relative to the interior ſtates of the angels, and therefore that the idea of ſpace enters not into their thoughts (142).

196. This may be illuſtrated from what paſſes in the mind of man, in which there is no ſpace, but every thing that he intenſely thinks of appears preſent to him: in like manner, every one that reflects on the matter muſt know, that ſpace is no object of ſight, any farther than he borrows the idea of it from intermediate objects, and from what he has learned of diſtance by experience: now this proceeds from the following cauſe, viz. that in what is continuous we have no preciſe idea of diſtance, but from things that are not continuous (*): and this is ſtill more ſtrongly the caſe with the angels, as their ſeeing is correſponding to and one with their thinking, and their thinking with their affections, and as things appear to them near or remote, and in all their variations, according to their inward ſtates, as has been ſhewed before.

197. Hence, that in Scripture-language, by places, ſpaces, and all things that carry in them any idea of ſpace, we are to underſtand things pertaining to ſtates; thus by diſtances, as near, far off, ways, journeys, wandrings; by miles, furlong, fields, gardens, cities, ſtreets, and going from one place to another; alſo by meaſures of various kinds, as long, broad, high, and deep, and innumerable other things, as moſt of the ideas

(142) That places and ſpaces appear according to the interior ſtates of angels and ſpirits, n. 5604, 9440, 10146.

(*) It will be ſomewhat difficult for the reader, that is not of a philoſophical turn of mind, to take the author's meaning in this place. It may appear ſomething clearer, if expreſſed thus: Were any one ſurrounded only by ſpace, as it conſiſts of no diſtinct viſible parts, but is all one continued ſameneſs, he would not be able to form any notion of diſtance therein; but were bodies of viſible dimenſions introduced into it, they would interrupt the continuity, and ſerve as ſo many meaſures of ſpace, by having a relative diſtance one from another: thus place, which ariſes from the different ſituation of bodies, becomes the meaſure of ſpace, by giving to it diſtinction. Eternity alſo is of like conſideration, as having no diviſion or diſtinction in itſelf, but borrows them from time, as time has its meaſures only from the ſucceſſions of bodies and ſounds, according to their impreſſions on the ſenſes. Thus do things diſcontinuous and finite give us ſome, though inadequate, notions of things continous and infinite, whilſt they leave us utterly incapable of forming any poſitive idea of them as they are in themſelves: ſo full of inconceivable myſtery is every thing infinite and eternal, and abundantly ſufficient to humble the pride of man, when he turns his thoughts to ſuch ſubjects. Tr.

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in the human mind borrow ſomething from ſpace and time: to inſtance only in what is meant in Scripture by length, breadth, and height; in this world what is called long, broad, or high, is ſo denominated from ſpace; but in heaven, where they have no ideas of ſpace, by length is meant a ſtate of good, by breadth a ſtate of truth, and by height their reſpective difference as to degrees, of which in n. 38; and the reaſon of underſtanding theſe dimenſions in ſuch ſenſes, is becauſe that there *Long* is from Eaſt to Weſt, where dwell the angels who excel in the good of love; and *Broad* in heaven is from South to North, where the angels, whoſe chief eminence and diſtinction is in truth proceeding from good, have their habitations, ſee above, n. 148: and *High* in heaven ſignifies both, according to their degrees reſpectively; whence it is that length, breadth, and height have ſuch ſignifications in Scripture-language. Thus in Ezekiel, from ch. xl. to xlviii. where the meaſures aſſigned to the new temple and the new earth, together with their courts, doors, gates, chambers, windows, &c. are denominated according to length, breadth, and height: all which ſignify and typify the New Church, and the various ſpecies of good and truth therein; and to what elſe can ſuch meaſures be applicable? And in like manner the New Jeruſalem, as deſcribed by St. John in the following words: "And the city lieth four ſquare, "and the length is as large as the breadth. And he meaſured "the city with the reed, twelve thouſand furlongs: the length, "and the breadth, and the height of it are equal," Rev. xxi. 16. Now, as by the New Jeruſalem is here ſignified the New Church, ſo by thoſe meaſures are ſignified the things pertaining to this Church: by length there is ſignified its good of love; by breadth its truth, as the offspring of that love, and by height the degrees of both reſpectively; as by the twelve thouſand furlongs, the whole of its good and truth in their complex (*): what other meaning can belong to, *the length, and the breadth,*

(*) As it appears from many parts of our author's writings, that numbers in Scripture ſignify things, ſo that the number twelve ſignifies the complex or aggregate of all the things of the kind mentioned; thus, if *Good* be the predicament, the number twelve added to it makes it to ſignify all ſorts of good; if *Truth*, the ſame number added makes it to ſignify all truths. Tr.

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and the height of it being *equal?* That by *Breadth* in the Word is ſignified truth, appears from thoſe words of David, Pſ. xxxi. 8. "Thou haſt not ſhut me up into the hand of the enemy: "thou haſt ſet my feet in a large room [*in latitude*]. "I called "upon the Lord in diſtreſs [*in ſtraitneſs*]; the Lord anſwered "me, and ſet me in a large place" [*in breadth*], Pſ. cxviii. 5. So in Iſ. ch. viii. 8. and Hab. i. 6. and alſo in other places.

198. From what has been ſaid it may appear, that though there be ſpace in heaven, as well as here, yet no account is made of it there, but only of ſtates; and that it is not meaſured there by diſtances, as in this world, but from and according to the interior ſtate of the angels (143).

199. The true and principal cauſe hereof is, that the Lord is preſent to every one according to his faith and love (144), and that all things appear near or far off according to his preſence, for this gives determination to all things in the heavens; on this depends the wiſdom of the angels, and the extent of their mental powers; to this is owing the communication of all heavenly things; and hence it is that the angels think ſpiritually, and not naturally after the manner of men.

Of the Form of Heaven, according to which are regulated the Angelical Conſociations and Communications.

200. As concerning the form of heaven, what has already been ſaid on that ſubject may ſerve to give the reader ſome idea of it; as that it is uniform and ſimilar to itſelf in all its parts, both great and ſmall, n. 72; whence it is, that every ſociety therein is a heaven in a leſſer form, and every individual angel

(143) That in the Word, *Length* ſignifies *Good*, n. 1613, 9487. That *Breadth* ſignifies *Truth*, n. 1613, 3433, 3434, 4482, 9487, 10179. That *Height* ſignifies *Good* and *Truth*, according to their degrees reſpectively, n. 9489, 9773, 10181.

(144) That the Lord is adjoined to and preſent with the angels, in proportion to their recipiency of love and charity from him, n. 290, 681, 1954, 2658, 2886, 2888—4524, 7211, 9128.

a heaven in the ſmalleſt form, n. 51 to 58; and that as heaven in its whole or complex reſembles one man, ſo does every ſociety in a leſſer, and every angel in the leaſt form, n. 59 to 77: that in the middle are the wiſeſt of the angels, and round about them towards the circumference thoſe who leſs excel in wiſdom reſpectively; the like regulation alſo takes place in every particular ſociety, n. 43: that from Eaſt to Weſt dwell the angels who are eminent in the good of love, and from the South to the North thoſe who are eminent in truths derived from that good, all according to their degrees, and the ſame in every particular ſociety, n. 148, 149. All theſe regulations are according to the form of heaven, and may ſerve to give us a general idea of it (145).

201. It concerns us the more to have ſome apprehenſion of the form of heaven, not only as all the ſocieties of the angels are regulated by it, but alſo as it determines the method of their communications with one another; and if ſo, the extent of their thoughts and affections alſo, and conſequently their underſtanding and wiſdom, receive their determinations herefrom, inſomuch that the nearer any one approaches in himſelf to the perfect form of heaven, the higher is the degree of his wiſdom: now whether we ſay of any one, that he is in the form of heaven, or in the order of heaven, it comes to the ſame, as the form of every thing is from the law of its order, and according to it (146).

202. It will be proper in this place to explain briefly what is meant by being in the form of heaven. Man was created after the image of heaven, and after the image of this world; as to the former internally, and as to the latter externally, ſee above, n. 57. (Now after the image, and after the form, mean the ſame). But foraſmuch as man, by the evil in his will, and the falſe in his thoughts [*per falſa cogitationis inde*] in conſe-

(145) That the univerſal heaven, with regard to all the angelical ſocieties, is diſpoſed or regulated by the Lord according to his own divine order, foraſmuch as the divine preſence in the angels conſtitutes heaven, n. 3038, 7211, 9128—10157. Of the heavenly form, n. 4040, 4041—9877.

(146) That the form of heaven is according to the divine order, n. 4040 to 4043, 6607, 9877.

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quence of the former, deſtroyed in himſelf the image or form of heaven, and in the room of it introduced the image or form of hell; therefore it is that man is born into the world in greater ignorance than any other animals, and to the end that the image or form of heaven may be reſtored in him again, it is become neceſſary for him to be inſtructed in things pertaining to the divine order, for, as was ſaid before, the form of any thing is according to its order. The Word of God contains all the laws of divine order in the precepts therein delivered, and therefore as far as any one knows and keeps them, ſo far is his internal, or inward man, opened, and the order or image of heaven formed therein: hence appears what is meant by being in the form of heaven, viz. a life according to the divine laws (147) and order, as laid down in the Word of God.

203. As far as one is in the form of heaven, ſo far is he in heaven, nay, ſo far is a heaven in its loweſt form, n. 57, and conſequently in divine underſtanding and wiſdom; for, as was ſaid before, the thoughts of his mind, and the affections of his heart, extend themſelves every way according to his form, and wonderfully communicate with the angelical ſocieties there, and they with him (148). Some ſuppoſe that their thoughts and affections have no actual extent around them, but are ſhut up within them, becauſe they view what they think of as within their own minds, and not at a diſtance; but this is a great

(147) That divine truths are the laws of order, n. 2247, 7995. That as far as any one lives according to order, conſequently in good according to divine truths, ſo far only is he to be eſteemed a man, n. 4839, 6605, 6626. That man is the proper ſubject of all things pertaining to divine order, and that by original creation he was a form of divine order, n. 4219, 4220, 4223, 4523—10156, 10472. That man is not now born in the principles of goodneſs and truth, but in the evil and the falſe, and conſequently in contrariety to the divine order, and of conſequence in mere ignorance, and therefore muſt of neceſſity be born again, or regenerated by the power of divine truth from the Lord, before he can enter again into the divine order, n. 1047, 2307, 2308—10286, 10731. That when the Lord forms man anew, or regenerates him, he diſpoſes all things in him according to divine order, or faſhions him to be a form of heaven, n. 5700, 6690, 9931, 10303.

(148) That every one in heaven partakes in a communication of life (which may be called an extenſion of it) with the angelical ſocieties around him, in proportion to his quantity and quality of good, n. 8794, 8797. That thoughts and affections have the like extenſion, n. 2475, 6598 to 6613. That the angels are aſſociated or ſeparated according to their ruling affections reſpectively, n. 4111.

miſtake,

miſtake, for, as the ſight of the eye extends to very diſtant objects, and is affected by them according to their nature, though at a great diſtance, ſo the interior ſight of the underſtanding extends to the ſpiritual world, though it perceives it not, for the reaſon mentioned above, n. 196 : the only difference is, that the ſight of the bodily eye is affected naturally, as from things in the natural world, and the intellectual ſight is affected ſpiritually, as from things in the ſpiritual world, all which latter have relation to goodneſs and truth. That man is not conſcious of its being thus with him, is becauſe he does not apprehend that it is a real light which gives him underſtanding, and that without ſuch light in his underſtanding he would not be able to think at all : concerning this light, ſee above, n. 126 to 132. There was a certain ſpirit, who believed that the power of thinking was from and within himſelf only, without any extenſion beyond himſelf, and conſequently without communication with any ſociety ; and to convince him of his error, all communication was cut off betwixt him and the ſocieties next to him, on which he was not only immediately deprived of the power of thinking, but alſo fell down as dead, except that he flung about his arms like a child newly born : in a little time after, the communication was again opened, and according to its return he was gradually reſtored to the uſe of his underſtanding : hereupon, certain angels that were witneſſes to this tranſaction, confeſſed that all thought and affection were by influx from communication, and conſequently the whole of life, as the whole of the life of man conſiſts in his thinking and being affected, or, in other words, that he can underſtand and will (149).

204. But

(149) That there is only one original life, from which all lives exiſt both in heaven and this world, n. 1954, 2021, 2536—5847, 6467. That the Lord is the ſole fountain of that life, n. 2886 to 2889, 334—9276, 10196. That it is derived by influx to angels, ſpirits, and men, after a wonderful manner, n. 2886 to 2889, 3337, 3338, 3484, 3742. That this influx is from divine love, whoſe nature it is to communicate of its own, n. 3472, 4320 : and from thence it is, that life appears to man as properly his own, and not by influx, n. 3742, 4320. Of the joy which the angels receive (and whereof they aſſured me) from knowing that their life is by continual influx from the Lord, n. 6469. That evil people will not receive this truth concerning influx, n. 3743. That life even in evil men, is

204. But we are to take with us, that underſtanding and wiſdom vary in all according to the kind of communication; they in whom theſe are formed from genuine aud pure ſpecies of goodneſs and truth [*ex genuinis veris et bonis*] communicate with the angelical ſocieties according to the form of heaven; but they whoſe underſtanding and wiſdom are not formed of ſuch goods and truths, but of ſuch only as may conſiſt with them, here the communication is in a ſort broken and incoherent, as not being rightly conformable to the order of heaven: but as to thoſe who have no true underſtanding and wiſdom, but are abſorbed in the falſe of evil [*in falſis ex malo*] their communication is only with the infernal ſocieties. It muſt be obſerved, that the degree of extenſion before-mentioned is according to the degree of confirmation in the ſtate of the parties reſpectively, and that ſuch communication with the ſocieties is not attended with any perception of what they do, or paſſes among them, but only a communication of their qualities and influence (150).

205. All are conſociated in heaven according to their ſpiritual affinities of good and true, in their ſeveral ranks and degrees, whether in the univerſal heaven, in the ſeveral ſocieties, or in particular families, inſomuch that the angels, who are in the ſame kinds and degrees of good and truth, know one another like kindred here on earth, who have been educated together; and there is the like affinity and agreement between the ſeveral truths and ſpecies of good that conſtitute their underſtanding and wiſdom, in every particular angel, and productive of the ſame harmony (151): whence it comes to paſs, that they in whom goods and truths are united after the form of heaven,

is by influx from the Lord, n. 2706, 3743, 4417, 10196; but that ſuch change good into evil, and true into falſe; for as the man is, ſuch is his recipiency of life —this illuſtrated, n. 4319, 4320, 4417.

(150) That thought diffuſes itſelf to the ſocieties of ſpirits and angels around us, n. 6600 to 6605, and that without affecting or diſturbing their courſe of thinking.

(151) That every good knows its own proper truth, and every truth its own proper good, n. 2429, 3101, 3102—5835, 9637. Hence the conjunction of good and truth, n. 3834, 4096, 4097—7623 to 7627—9258, 10555: and that this is the effect of heavenly influx, n. 9079.

ſee things in their various combinations and diſtant conſequences all around them; but it is otherwiſe where goods and truths are not ſo combined in a heavenly form.

206. There is a like form belonging to each of the heavens, according to which the communication and extenſion of the thoughts and affections of the angels are effected, and conſequently their underſtanding and wiſdom; and yet there is a difference in the communication between one heaven and another, viz. of the third or inmoſt with the ſecond or middle heaven, and of both theſe with the firſt or loweſt heaven; though the communication between heaven and heaven is not properly called communication, but influx, of which we proceed to ſpeak. That there are three heavens, and theſe diſtinct from one another, ſee above in its proper article, n. 29 to 40.

207. That, properly ſpeaking, it is not communication, but influx, that ſubſiſts between heaven and heaven, as may appear from the order of the heavens: the third or inmoſt heaven is the ſupreme; the ſecond or middle heaven is beneath it; and the firſt heaven is the loweſt of all. All the ſocieties in each of the heavens are diſtinguiſhed in like manner; as for example, thoſe ſocieties which are ſtationed in places of the higheſt eminence, having the appearance of mountains, (ſee n. 188.) are thus diſtinguiſhed: they who are of the greateſt excellence, and of the quality of the angels of the third heaven, have their dwelling on the ſummits; they who reſemble more the angels of the ſecond heaven, are ranked beneath them; and they who come nearer to the angels of the firſt heaven are claſſed ſtill lower; and the ſame regulations are obſerved both in the ſuperior and the inferior ſituations. A ſociety of a ſuperior heaven has its communication with that of an inferior heaven only by correſpondency, ſee above, n. 100; and communication by correſpondency is that which we call influx.

208. It is the Lord only that conjoins heaven with heaven, or the ſociety of one heaven with that of another, and this by influx immediate or mediate; immediate from himſelf, and mediate through the ſuperior to the inferior heavens (152). As

(152) That influx is twofold, immediate from the Lord, and mediate through heaven, n. 6063, 6307, 6472, 9682, 9683. That immediate influx from the Lord

the conjunction of the heavens is from the Lord only, ſo it is carefully provided, that no angel of a ſuperior heaven look into any ſociety of an inferior heaven, or converſe with any there; for no ſooner ſhould he do this, than he would be deprived of his underſtanding and wiſdom, and that through the following cauſe: every angel has three degrees of life, anſwering to the three degrees of heaven; they who are in the inmoſt heaven have the third or inmoſt degree of life open, and the ſecond and firſt ſhut: they who are in the middle heaven, have the ſecond degree open, and the firſt and third ſhut: and they who are in the loweſt heaven, have the firſt degree open, and the ſecond and third ſhut: as ſoon therefore as an angel of the third heaven looks down upon any ſociety in the ſecond, and converſes with any therein, his third degree of life is ſhut, whereby he is deprived of his wiſdom, which lies only in the third degree of life, for he has none in the ſecond or firſt; according to which meaning are thoſe words of our Lord, Matth. xxiv. 17, 18. "Let not him which is on the houſe top come down to take "any thing out of his houſe; neither let him which is in the "field return back to take his cloaths:" and alſo in Luke xvii. 31, 32. "In that day he which ſhall be on the houſe top, and "his ſtuff in the houſe, let him not come down to take it "away: and he that is in the field, let him likewiſe not return "back: remember Lot's wife."

209. There is no influx from the inferior heavens to the ſuperior, this being contrary to the laws of order, but only from the ſuperior to the inferior; for the wiſdom of the angels of a ſuperior heaven, as far exceeds that of an angel of an inferior heaven, as a myriad exceeds a unit, which is the reaſon why the angels of an inferior cannot converſe with thoſe of a ſuperior heaven, nor can they ſee them when they look up, their heaven being, with reſpect to them, veiled as it were with a dark miſt; but the angels of a ſuperior heaven can ſee thoſe beneath them, but not converſe with them, but at the peril of being deprived of their wiſdom, as was ſaid before.

Lord extends to the moſt minute particulars of all things, n. 6058, 6474 to 6478, 8717, 8728. Of the mediate influx of the Lord through the heavens, n. 4067, 6982, 6985, 6996.

210. The

210. The thoughts, affections, and diſcourſe of the angels of the inmoſt heaven, come not within the apprehenſion of thoſe of the middle heaven, as far tranſcending their capacities; but at times, as the Lord ſees fit, there appears thence in the inferior heavens a kind of flame-coloured phænomenon; and from the middle heaven into the loweſt, a lucid form, and ſometimes a white or party-coloured cloud, from the aſcent, deſcent, or ſhape of which they are able to form ſome judgment concerning what they are diſcourſing of above.

211. What has been ſaid on this ſubject may ſerve to give the reader an idea of the form of heaven, and how that of the inmoſt heaven is the moſt perfect; that of the middle heaven, leſs perfect; and that of the firſt or loweſt heaven, the leaſt perfect of all; and that the form of one heaven owes its ſubſiſtence to that of another, under the efficiency of the divine influx; but what communication by influx is, cannot be comprehended without having an idea of the degrees of altitude, and knowing the difference between them, and thoſe of longitude and latitude, concerning which, ſee n. 38.

212. As concerning the form of heaven in particular, together with its ſeveral changes and fluctuations; this is a ſubject paſſing the comprehenſion even of the angels, though ſome conception of it may be borrowed from the ſtructure of the human body, as viewed and examined by a ſkilful anatomiſt, it having been ſhewed before in its proper place, that the whole of heaven reſembles one man, ſee n. 59 to 72; and how all things in man correſpond to the heavens, n. 87 to 102. Now, how inexplicable and paſt comprehenſion this wonderful ſtructure of man is, may appear even from a general view of the nervous fibres whereof its ſeveral parts are compacted, and which are ſo extremely ſmall, as to eſcape the notice of the ſharpeſt ſight in their ſeveral meanders and tranſits in the brain, which aſſumes its ſoft, medullary, and almoſt fluid ſubſtance from their innumerable complications; and yet, through their mediate inſtrumentality, all the operations of the will and intellect paſs into their reſpective diſtinct acts and forms: and how they meet again, to form admirable complications in different parts of the body, appears from their various plexus or folds in the heart, meſentery,

meſentery, and other regions of the body; and alſo from thoſe nodes or network called ganglions, where many fibres from different provinces of the human microcoſm meet to form their proper combinations, and thence proceed in their various intertextures to diſcharge other functions in their progreſs, and that by ſundry repetitions; beſides other like offices in every bowel, member, organ, and muſcle in the body. The artiſt, who, with a diſcerning eye and a reflecting mind, views all this and many other admirable contrivances in the human ſtructure, muſt ſtand aſtoniſhed at the ſkill of the divine artificer; and yet the things which are diſcoverable therein by the eye, though aſſiſted by the beſt glaſſes, are but few in compariſon of thoſe ſtill more wonderful things concealed from us in the deep of interior nature. That the human form correſponds to the form of heaven, is evident from the operations of the underſtanding and will therein and according to it, for whatever any one determines in his will, the ſame ſpontaneouſly influences the body, and paſſes into act (*); and ſo what he thinks of, that inſtantaneouſly affects the fibres from their beginning to their terminations, and produces ſenſe: now that which is the form of

(*) This doctrine laid down by our author effectually ſolves that knotty point ſo much controverted by the learned, concerning muſcular motion, as it accounts for it in a ſatisfactory manner from the inſtantaneous operation of the will, by influx, on the correſpondent parts of the body: and at the ſame time it totally annihilates that objection of the materialiſts againſt the immortality of the ſoul, drawn from the diſorder occaſioned in the underſtanding through a diſtempered ſtate of the brain, or any injury ſuſtained by it; for beginning at the wrong end, and tracing the intellectual operations from organized matter, as the ſource and cauſe of them, they infer, that the cauſe being vitiated or taken away, the effect muſt neceſſarily ceaſe; whereas perception, thought, and memory, do not flow from the brain, but from the mind into it, as the proper recipient thereof, for the manifeſtation of theſe powers in outward nature: the defect or deſtruction of the organ occaſions no annihilation or loſs of the intellect, for that remains ſtill the ſame in its own ſpiritual principle or world; but only hinders its influx into another condition of exiſtence, and ſo from manifeſting its operations in this outward natural world. The ſoul and its mind are abſolutely independent on this mortal body, they communicate to it, but receive nothing from it, though they reach to natural things by means of and through it: they live, even during their union with the body, in the ſpiritual world in their own ſpiritual body, and here only by communication with this organized natural body: ſo much depends on aſſigning to influx its proper ſource and progreſs, even the whole of the difference between infidelity and believing rightly. See *Theoſophic Lucubration*, p. 23, 24.

thought and will, is alſo the form of underſtanding and wiſdom. Such is the human form as correſponding to the form of heaven, and may ſerve to give us ſome idea of the extenſion appertaining to the affections and thoughts of angels, and how their underſtanding and wiſdom are in proportion to their degree of perfection as to that form. That the form of heaven is from the Divine Humanity of our Lord, ſee above, n. 78 to 86. Theſe things are offered to the reader, with a deſign to ſhew, that the form of heaven is a ſubject of ſuch vaſt extent as not to be exhauſted, even with reſpect to generals, and conſequently, not to be comprehended even by the minds of angels, as was before obſerved.

Of the Governments in Heaven.

213. As heaven is diſtinguiſhed into ſocieties, the greater of which conſiſt of ſome hundred thouſands of angels, n. 50: and as all in the ſame ſociety are in the like good, but not alike in wiſdom, n. 43; it therefore neceſſarily follows, that there muſt be governments there, for order in every ſociety is of neceſſary obſervation and uſe; however, governments in the heavens are of various kinds, ſome reſpecting the ſocieties which conſtitute the Lord's cœleſtial kingdom, and others reſpecting thoſe which conſtitute his ſpiritual kingdom: and they alſo differ with regard to the difference of office and miniſtry appointed to ſocieties in particular: but then it muſt be noted, that in the heavens there is no kind of government differing from that of mutual love, for this is univerſally the heavenly government.

214. The government in the Lord's cœleſtial kingdom, or third heaven, is called JUSTICE [Righteouſneſs] as all there are in the good of love to the Lord, from the Lord; and all that proceeds from that principle is called Juſt [Righteous]. Here the Lord is the ſole governor, guiding the angels himſelf, and teaching them the ways of life they ſhould walk in, and writing on their hearts thoſe truths, which are called the Truths of Judgment; inſomuch that every one there ſees and knows them,

them (153), and therefore there is no controverſy on theſe ſubjects among them, but their thoughts and converſation turn chiefly on things pertaining to righteouſneſs and holineſs of life: they who are leſs wiſe conſult thoſe who excel in wiſdom, and the latter aſk counſel of the Lord, who vouchſafes to give them anſwers: upon the whole, it is their heaven and higheſt joy to live righteouſly and holily under the influence and government of the Lord.

215. The government in the Lord's ſpiritual kingdom is called Judgment, the ſubjects of it being in ſpiritual good, which is the good of charity towards our neighbour, and in its eſſence is truth (154); for truth relates to judgment, and good to righteouſneſs (155). Theſe alſo are under the Lord's guidance, but mediately by others, n. 208; and accordingly they have rulers, more or fewer, according to the exigences of that particular ſociety to which they belong: they live together under laws which are well underſtood and obſerved by their rulers in the adminiſtration of their office, and when any difficulty or doubt ariſes, they receive light from the Lord.

216. As that government which is from good (*), as in the Lord's cœleſtial kingdom, is called Righteouſneſs; and that which

(153) That the cœleſtial angels do not think and reaſon of truths like the ſpiritual angels, ſeeing that they are in the perception or immediate intuition of all things relating to truth, by the gift of the Lord, n. 202, 597, 607, 784—8780, 9277, 10336. That the cœleſtials, where truths are the ſubject of converſation, only ſay concerning ſuch ſubjects, The matter is ſo, or is not ſo; whereas the ſpiritual angels reaſon concerning them, as whether the matter be ſo, or not, n. 2715, 3246, 4446, 9166, 10786; where is given the explication of thoſe words of our Lord: "Let your communication be, yea, yea; nay, nay; for whatſo-"ever is more than theſe cometh of evil." Matt. v. 37.

(154) That the angels of the ſpiritual kingdom are more for intellectuals, or the knowledge of truths; and thoſe of the cœleſtial are more in good, n. 863, 875, 927—5113, 9596.

(155) That juſtice or righteouſneſs, in the Word, is predicated of good, and judgment of truth; and therefore to exerciſe righteouſneſs and judgment ſignifies to practiſe both goodneſs and truth, n. 2235, 9857. That great judgments ſignify the laws of divine order, or divine truths, n. 7206.

(*) Let it be obſerved here, by way of caution againſt miſtake, that our author never uſes the terms good and truth in the way of contradiſtinction, or as though either could ſubſiſt entirely ſeparate from the other; and therefore where he ſpeaks of ſome angels being in [the principle of] good, and others in the [principle of] truth,

which is from truth, as in his ſpiritual kingdom, is called Judgment; therefore the terms juſtice or righteouſneſs, and judgment, are ſo often in Scripture-language, where heaven and the church are the ſubjects treated of, and there, by juſtice or righteouſneſs is ſignified cœleſtial good, and by judgment ſpiritual good, which latter, as was ſaid before, in its eſſence is truth: thus in the following texts: "Of the increaſe of his government and peace there ſhall be no end, upon the throne of David and upon his kingdom, to order and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever," Iſai. ix. 7. By David in this place is meant the Lord (156), and by his kingdom, heaven, as appears from the following words: "I will raiſe unto David a righteous branch, and a king ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth," Jer. xxiii. 5. "The Lord is exalted, for he dwelleth on high: he hath filled Zion with JUDGMENT and RIGHTEOUSNESS," Iſai. xxxiii. 5. By Zion here is meant heaven and the church (157). "I am the Lord exerciſing loving-kindneſs, JUDGMENT, and RIGHTEOUSNESS in the earth; for in theſe things I delight, ſaith the Lord," Jer. ix. 24. "I will betroth thee unto me for ever, yea, I will betroth thee unto me in RIGHTEOUSNESS and in JUDGMENT," Hoſea ii. 19. "Thy RIGHTEOUSNESS is like the great mountains; thy JUDGMENTS are a great deep," Pſal. xxxvi. 6, 7. "They aſk of me the ordinances [the judgments] of JUSTICE; they take delight in approaching to God," Iſai. lviii. 2: and alſo in other places.

217. In the Lord's ſpiritual kingdom are different forms of government in different ſocieties, according to the various offices

truth, it means only that the former were more eminent for love in the affectionate part, than for knowledge in the intellectual, and ſo *vice verſâ*: but no angel can be deſtitute of either, however they may differ in the degrees of the one or the other. In like manner, when we mean to diſtinguiſh any one more particularly by the name of a good man; this does not imply that he is deficient in the intellectual part or knowledge of truth, but only that goodneſs forms the more diſtinguiſhing part of his character.

(156) That by David in the prophetic parts of the Word is meant the Lord, n. 1888, 9954.

(157) That by Zion in the Word is meant the Church, and particularly the Cœleſtial Church, n. 2362, 9055.

and

and miniſtrations of thoſe ſocieties, and thoſe anſwer to the functions of the ſeveral parts in man, which every one knows are manifold: thus one function belongs to the heart, another to the lungs; and ſo in like manner, the liver, the pancreas, the ſpleen, and every organ of ſenſe, &c. have each their ſeveral offices; and according to their different miniſtrations in the body are thoſe of the angelical ſocieties correſponding thereto; for that there is a correſpondence between all things in heaven, and all things in man, has been ſhewed before, ſee n. 87 to 102. Now theſe ſeveral forms of government agree in this, that they are all calculated to promote the good of the whole, and of every member in particular (158); and this, becauſe all throughout the univerſal heaven are under the care and guidance of the Lord, who loves them all, and has therefore ſo conſtituted the good of the community, that every individual finds his own private good connected with it, and receives of it in proportion to his love for the community; for in loving the whole he loves every one, and according to the extent of his love (which is a divine gift) he is beloved of the Lord, and is bleſſed in the ſame degree.

218. Hence we may form a judgment of the character of their rulers, viz. that they are ſuch as excel in love and wiſdom, and conſequently affectionately wiſh the good of all, and are endowed with knowledge ſufficient to effect it: now they who are of this character, are not given to behave lordly and imperiouſly over thoſe that are ſubject to them, but miniſter to and ſerve them; for to do good to others from love, is to ſerve them, and to provide the means of their receiving it, is to miniſter to them: nor do they eſteem themſelves greater, but leſs than

(158) That every man, and alſo the community, as likewiſe our country, the church, and, in a univerſal ſenſe, the kingdom of the Lord, is our neighbour; and that, to do them good from love, according to their quality and condition, is charity or love to our neighbour: ſo their good and benefit, collectively conſidered, is our neighbour, n. 6818 to 6824, 8123. That alſo civil good or juſtice, abſtractedly conſidered, is our neighbour, n. 2915, 4730, 8120, 8123. Hence it is, that charity towards our neighbour extends to all the particulars of the life of man, and that to do good from the love of good and truth; and to do juſtice from the love of juſtice in all the offices and relations of life, is the ſum and complex of charity to our neighbour, n. 2417, 8121, 8124.

others, for they have reſpect to the good of the community and of their neighbour in the firſt place, and of their own but ſubſequently; now that which is firſt is greater than that which follows: however, honour and preeminence are aſſigned them, for they are ſituated in the centre of their ſociety, in places ſomewhat exalted above their brethren, and dwell in magnificent palaces; and they accept of theſe honourable diſtinctions, not for their own ſakes, but for the ſake of obedience, to the end all may know, that as they are appointed for them of the Lord, ſo they are to pay them obedience as governors inſtituted by him: alluding to what has been ſaid are thoſe words of our Lord to his diſciples: "Whoſoever will be great among you, "let him be your miniſter; and whoſoever will be chief among "you, let him be your ſervant, even as the Son of man came "not to be miniſtered unto, but to miniſter," Matt. xx. 26, 27, 28. "He that is greateſt among you, let him be as the "younger, and he that is chief as he that doth ſerve," Luke xxii. 26.

219. Every family alſo is a government in a lower form; for there is maſter and ſervants, and the maſter loves his ſervants, and the ſervants their maſter, and ſo ſerve each other from love; whilſt the maſter inſtructs them how they are to live, and what they are to do; and the ſervants, on their part, diſcharge the duties belonging to them: and let it be noted, that to be uſeful is their higheſt delight; for the Lord's kingdom is the kingdom of uſes.

220. There are governments alſo in the hells, for otherwiſe the infernals could not be kept within bounds; but the governments there are of an oppoſite nature to thoſe in the heavens, as being founded in ſelf-love, every one ſtriving to be the greateſt, and domineering over others, and purſuing all that refuſe to be ſubject to them, with hatred and revenge, ſuch being the nature of ſelf-love: therefore they have the moſt fierce and malignant for their rulers, that they may obey through fear (159): but of this hereafter, where we ſhall treat of the hells.

(159) That there are two kinds of government, the one founded in love to our neighbour, and the other in ſelf love, n. 10814. That from the former proceed all things good and delightful, n. 10160, 10814. That in heaven no one deſires to

Of Divine Worſhip in Heaven.

221. Divine worſhip in heaven is not unlike that on earth, as to the external part, though with regard to the internal there is a difference: they have their doctrines, their preachings, and their temples, as we have, and their doctrines in all eſſential points perfectly agree together, but of more interior wiſdom in the ſuperior heavens than in the inferior, and their preachings are according to their doctrines: and as they have houſes and palaces, n. 183 to 190, ſo likewiſe have they temples to preach in. That theſe things are ſo in the heavens, is becauſe the angels continually advance to higher degrees of perfection in wiſdom and love, for they have underſtanding and will like men, and thoſe are capable of ſuch proficiency, the underſtanding in intellectual truths, and the will in the various ſpecies of good ariſing from love (160).

222. But the true divine worſhip is not conſidered in the heavens as conſiſting in frequenting the temples, and hearing preachings, but in a life of love, charity, and faith, according to the doctrines received, preaching ſerving only as the means of inſtruction in things pertaining to life. I have converſed with the angels on this ſubject, and told them, that it is the general belief in this world, that divine worſhip conſiſts only in frequenting the churches, hearing ſermons, receiving the ſacrament of the ſupper three or four times a year, and obſerving other rites inſtituted by the church, together with attending at the publick prayers with reverence and devotion: to

to govern from the love of ſelf, but that all chuſe to miniſter to others, and that this is to govern from love to our neighbour, and the cauſe of their great power, n. 5732. That from government founded in the love of ſelf proceed all kinds of evil, n. 10038. That from the time that the love of ſelf and the love of the world began to prevail in the earth, men found themſelves obliged to have recourſe to civil government for their ſafety, n. 7364, 10160, 10814.

(160) That the intellect is the recipient of truth, and the will of good, n. 3623, 6125, 7503, 9300, 9930. As all things have ſome relation to good and truth, ſo all things in the life of man to the underſtanding and will, n. 803, 10122. That the angels advance in degrees of perfection eternally, n. 4803, 6648.

which

which the angels replied, that these external things ought to be observed, but that they availed nothing, if they did not proceed from an inward good principle, and that this consisted in a life according to sound doctrine.

223. That I might be an eye-witness to the manner of their assemblies in their temples, I have been indulged with permission to enter them, and hear the preachings. The preacher stands in a pulpit on the East side; before him sit those who are most eminent for wisdom, and on each hand such as are inferior in this respect: they sit in something of a circular form, so that all can see the face of the preacher, but no one so as to be out of his sight: at the gate which is on the East side of the temple, to the left of the pulpit, stand those who are in the degree of the newly initiated; but no one is allowed to stand behind the pulpit, for should any one do so, it would confuse the preacher, as would also be the case, should any one present dissent from his doctrine; and if this were to happen, such a one would be obliged to turn away his face from the minister. The preachings there are fraught with such sublime instruction, as is not to be equalled in this world, so greatly superior is their wisdom. Their temples in the spiritual kingdom appear to be constructed of stone, and of wood in the cœlestial, and that because stone corresponds to truth, for the investigation of which the angels of the former are more distinguished; and wood to the principle of good, which is more eminently the characteristick of the angels in the latter (161); nor are they called Temples in the latter, but the House of God. In the cœlestial kingdom their structures are without magnificence, but in the spiritual, not without a greater or lesser degree of it.

224. I had some discourse with one of their preachers concerning the pious disposition of their hearers during their assemblies, who said, that the degree of piety, devotion, and holiness in every one was in proportion to his love and faith within, as all sanctity is from the internal presence and grace of the Lord, and that without these he could not see what an

(161) That *Stone* signifies *Truth*, n. 114, 643, 1298, 3720, 6426, 8609, 10376. That *Wood* signifies *Good*, n. 643, 3720, 8354: that therefore the most ancient of our ancestors, as being of cœlestial good, dwelt in houses of wood, n. 3720.

apparent

apparent external ſanctity availed; and then reflecting a little on the latter, he farther added, that there might be ſomething like ſanctity in the outward practice and behaviour, either acquired artificially, or aſſumed in hypocriſy, but that without the internal of holineſs in the heart, all was no better than a falſe fire kindled by the love of ſelf, and to catch the praiſe of men.

225. All the preachers are of the Lord's ſpiritual kingdom, for none belong to his cœleſtial; and the reaſon of this is, becauſe in the former they are in the province of truths from good, and all preaching muſt be from truths; whereas in the cœleſtial kingdom, they are all in the province of the good of love, which principle gives them an intuitive perception of all truths, ſo that they have no occaſion to diſcourſe of them; however, notwithſtanding, they are not without their publick inſtructions, as well for illuſtration of the truths they already know, as to enrich them with a farther increaſe, which, as ſoon as offered, they own and perceive, without ſpeculating or reaſoning upon them; and what they ſo perceive they graft in their hearts, and bring forth in their lives, it being uſual with them to ſay, that, to live according to his truths, is to love the Lord (162).

226. All the preachers are of the Lord's appointment, and accordingly endowed with the gift of preaching, nor are any others allowed to teach in their temples: they are called preachers, and not prieſts, and that becauſe the cœleſtial kingdom is the prieſthood of heaven, foraſmuch as prieſthood ſignifies the good of love to the Lord, in which are all the angels of that kingdom; whereas the ſpiritual kingdom is called the Royalty of Heaven, for the royal or kingly office ſignifies truth as proceeding from good, ſee above, n. 24. (163).

227. The doctrines on which their preaching is grounded have, all of them, reſpect to life and practice, and none to

(162) That to keep the divine precepts is to love the Lord and our neighbour, n. 143, 10153, 10310, 10578, 10645, 10648.

(163) That the prieſts repreſented the Lord as to divine good, and kings, as to his divine truth, n. 2015, 6148. Hence, that the title *Prieſt* in the Word ſignifies ſuch as are in the good of love to the Lord, and prieſthood the good itſelf, n. 9806, 9809. That *King* in the Word ſignifies divine truth, and *Royalty* the ſame truth as proceeding from good, n. 1672, 2015, 2069, 4575, 4581, 4966, 5044.

believing only, as ſeparate from life: the doctrine taught in the third or inmoſt heaven is more replete with wiſdom than that of the middle heaven; and the latter more highly intellectual than that of the loweſt heaven; for the doctrines in each are adapted to the perception and capacities of the angels therein reſpectively; and it is an eſſential point in all their doctrines to inculcate the belief of the Lord's Divine Humanity.

Of the Power of the Angels.

228. Such as have no notion of the ſpiritual world, and its influx into the natural, will not be able to form an idea of the power of the angels, ſuppoſing, becauſe they are ſpiritual, and not viſible to us, that ſuch pure, immaterial beings muſt be deſtitute of power; but they who think deeper have different ſentiments of this matter, as knowing that all power in man is from his intellect and will, which conſtitute his ſpiritual man, and without which he could not give motion to any part of his body, it being therefrom that his whole corporeal frame receives direction in all its movements; thus, what the mind thinks, the mouth and tongue utter; and that which the will commands, the body and its members obey, the intellect and will being ſubject to the government of the Lord, through the miniſtry of angels and ſpirits, and conſequently all the bodily functions depending thereon; and, however incredible it may ſeem, man would not be able to move a ſingle ſtep without influx from the heavenly world. Of this truth I have had full experience at ſuch times as it has been given to the angels [without my concurrence] to govern my actions, and to move my ſteps, tongue, and ſpeech at their pleaſure, and that by [ſenſible] influx into my mind and will, inſomuch that I perceived myſelf incapable of doing any thing as of myſelf: after which they told me, that every one was actuated in like manner, as he might learn from the doctrine of the church, and from the Scriptures, being therein taught to pray, that God would ſend his angels to guide him, and direct his ſteps, to teach and inſpire him what to think, and what to ſpeak, and the like, though

though at other times, when this doctrine is out of his mind, he believes and ſpeaks differently. This inſtance is given, to ſhew the power and influence of the angels with man.

229. The power of the angels in the ſpiritual world is ſo exceeding great, that were I to relate the proofs of it which I have ſeen, they would exceed belief. If at any time ought ſhould happen there to obſtruct the eſtabliſhed laws of government and peace, and therefore to be removed as contrary to divine order, they ſubdue and baniſh it with a mere effort of their will, or even with a forbidding countenance; ſo have I ſeen mountains, that had been occupied by evil ſpirits, caſt down and overturned, or ſhaken from top to bottom, as by an earthquake; rocks alſo rent aſunder to their very foundations, and the evil ſpirits upon them ſwallowed up; nay, I have ſeen ſome hundred thouſands of ſuch ſcattered before them, and by their power caſt into their proper hells; for neither numbers, policy, nor confederacies, avail ought againſt them; for they diſcover their moſt ſubtle devices in the twinkling of an eye, and diſcomfit all their adverſaries in a moment (*): ſee more on this ſubject in the account of *Babylon deſtroyed*. Such power have

(*) However contrary the foregoing teſtimony of our author may appear to the general preconceived opinions concerning the heavenly worlds, and the eſtabliſhed laws of harmony, peace, and bliſs therein; it is far from incredible (ſetting aſide his authority) that the ſettled courſe of things in thoſe bleſſed regions may admit of ſome variation on certain occaſions, and for wiſe purpoſes, by divine permiſſion and appointment: thus, for example, the admiſſion of evil ſpirits into the heavenly kingdoms at particular times may anſwer the following good ends, viz. to confound and mortify their pride, and the vain conceits of their own ſufficiency as to ſtrength, ſubtlety, and numbers, and to humble them the more under their diſappointments and defeats; and ſecondly, to convince them, that it is not in change of place, but in condition of exiſtence, that happineſs or miſery conſiſts, and that therefore, as evil ſpirits, they are and muſt be impotent and miſerable, and carry their hell within them. On the other hand, to the good angels it may ſerve as a ſalutary memento (and what created beings are without all need of it) of due gratitude to him, who hath ſo made them to differ from others once of the ſame ſpecies with themſelves; to confirm them in pious humility, adoration, and love to their Divine Benefactor; and prompt them with greater alacrity to praiſe and glorify him for their victory and triumph over all that might otherwiſe offend or hurt them: and we may add to the foregoing conſiderations the following one, viz. that certain interruptions, even in bliſs, may ſerve to give a higher reliſh to the returns of it; and that perfect happineſs, without ſome degrees of abatement at times, may be incompatible with the nature of created beings: and it may farther

have the holy angels in the ſpiritual world; nor have they leſs in the natural world, when the Lord ſees fit to make uſe of them there, as appears from the Scripture, of their deſtroying whole armies, and of cauſing a plague, of which no leſs than twenty thouſand died; concerning which angel we read, that, "When the angel ſtretched out his hand upon Jeruſalem to "deſtroy it, the Lord repented him of the evil, and ſaid to "the angel that deſtroyed; It is enough: ſtay now thine hand: "and David ſaw the angel that ſmote the people," 2 Sam. xxiv. 16, 17: not to mention other inſtances. From the angels being inveſted with ſuch powers, they are ſometimes called Powers; and in David: "Bleſs the Lord, ye his angels that excel in "ſtrength," Pſ. ciii. 20.

230. But we muſt take with us, that the angels have not this power from themſelves, but wholly from the Lord, and that they are only ſo far powers, as they acknowledge it; for ſhould any of them believe that ſuch power belonged to himſelf, he would inſtantly become ſo weak, as not to be able to contend with one evil ſpirit: wherefore the angels abſolutely renounce all merit as belonging to them, and aſcribe the praiſe of what they do to God only.

231. All power in the heavens is from divine truth proceeding from the Lord, as he is eſſentially divine truth united with divine good, ſee n. 126 to 140, and as far forth as the angels are recipients thereof, ſo far are they powers (164), and in the ſame meaſure each is true and good, or endued with underſtanding and will, their correlatives; or, in other words, according to their degree of divine goodneſs and truth from the

farther be remarked, that were an invariable adminiſtration of government in heaven and earth to take place, all proof of the divine liberty and interpoſition, together with the uſes ariſing from the belief of them, would be removed, and the notion of fatality be ſubſtituted in their ſtead: ſome viciſſitudes and interruptions may therefore be appointed to obviate ſuch errors, as alſo to keep dependent creatures under a conſtant ſenſe of their dependence, and to anſwer many purpoſes of good both to men and angels that they know not. Tr.

(164) That the angels are called *Powers*, and are really ſuch from their reception of divine truth from the Lord, n. 9639. That the angels are recipients of divine truth from the Lord, and as ſuch called in Scripture *Gods*, n. 4295, 4402, 8301, 8192, 9398.

Lord,

Lord, ſo far is each his own good and truth (165), and ſo far excels in power; and as there is the like variety in heaven as in earth, ſo no two angels are exactly equal in the above reſpects, nor conſequently in power: they who conſtitute the province of the arms are inveſted with the greateſt power, as they moſt excel in truths, which are repleniſhed with good from the univerſal heaven, like as the ſtrength of the whole body transfers itſelf to and exerts itſelf in the arms; hence it is that power is expreſſed and ſignified in Scripture by the arms and hands (166). In heaven is ſometimes the emblematical appearance of a naked arm, apparently of ſtrength ſufficient to break in pieces the hardeſt rock; it once came very near me, and ſeemed as if it could bruiſe my bones to powder.

232. That all power is from divine truth as proceeding from the Lord, and that the angels are ſo far in power as they are recipients of it, ſee above, n. 137: nevertheleſs, their reception of divine truth is in proportion to their reception of divine good, for truths have all their power from good, and none without it, as good exerts all its power through truths, and none without them; it is from the conjunction of both that power exiſts: and the caſe is the ſame with faith and love; for whether we call it faith or truth, it is all one, becauſe the whole of faith is truth; ſo, whether we ſay good or love, it means the ſame, as the whole of love is good (167). How great the power of the

(165) That the proper good and truth [by derivation from the Lord] of every angel and man, and conſequently his love and faith, is that which conſtitutes his identity, n. 10298, 10367; or, in other words, his underſtanding and will give him that diſtinction, as being the eſſences of his life; the life of his good conſiſting in his will, and that of his truth in his underſtanding, n. 10076, 10177, 10264, 10284.

(166) Of the correſpondence of the hands, arms, and ſhoulders with heaven, or grand man, n. 4931 to 4937. That by the arms and hands in Scripture is ſignified power, n. 878, 3091, 4931, 6947, 10017.

(167) That all power in the heavens is through truth from good, and conſequently through faith from love, n. 3191, 3563—10019, 10182. That all power is from the Lord, as from him proceeds all the truth appertaining to faith, and all the good appertaining to love, n. 9327, 9410. That this power is meant by the keys delivered to Peter, n. 6344. That to divine truth, as proceeding from the Lord, appertains all power, n. 6948, 8200. That this power of the Lord is meant by his ſitting at the right hand of Jehovah, n. 3387, 4592—8281, 9133. That the right hand ſignifies power, n. 10019.

angels is through truths from good [*per vera ex bono*] may be gathered from this, that an evil ſpirit, when viewed intently by the angels, preſently falls, as it were, into a ſwoon, and loſes the appearance of a human form till the angel turns away his eyes; the cauſe of which is, that the ſight of the angels is from the light of heaven, which is the ſame with divine truth, ſee above, n. 126 to 132: the eyes alſo correſpond to truths proceeding from good [*veris ex bono*] (168).

233. Foraſmuch as all power belongs to truths from good, ſo none belongs to falſe from evil [*falſis ex malo*] (169): in the latter are all the infernal ſpirits, and therefore they have no power over truth and good; but what kind of power belongs to them amongſt themſelves, and what before they are caſt into hell, ſhall be ſpoken to hereafter.

Of the Speech of the Angels.

234. The angels converſe together as we do on earth, and in like manner, on various ſubjects, whether of a domeſtick, civil, moral, or ſpiritual nature, nor is there any other difference between them and us in this reſpect, than that their converſation is more intellectual, as coming from a deeper ground. I have been permitted to be often in their company, and to converſe with them as a friend with friends, and ſometimes as a ſtranger with ſtrangers; and at ſuch times, from the ſimilarity of our ſtates, it appeared to me as if I were converſing with men on earth.

235. The ſpeech of angels is equally divided into words with ours, and alike ſonorous and audible, for they have mouths, tongues, and ears, as we have, and alſo an atmoſphere to give articulation to their ſpeech; but then that atmoſphere is ſpiritual, accommodated to their nature, and they make the ſame uſe

(168) That the eyes correſpond to truths from good, n. 4403 to 4421, 4523 to 4534, 6923.

(169) That no power belongs to falſe from evil, but all to truth from good, n. 6784, 10481.

of

of it for reſpiration and enunciation, as we do of our atmoſphere (170).

236. There is but one language uſed throughout heaven, ſo that all of every ſociety, however diſtant, underſtand one another; nor is that language learnt, but natural to every one, flowing ſpontaneouſly from their affections and thoughts, whilſt the ſound of the voice correſponds to the affection, and the articulations of that ſound, or the words, to the ideas of the thoughts proceeding from that affection; and as their language correſponds thereto, it is alſo ſpiritual, and may be called a ſounding affection, and a ſpeaking thought. Whoever conſiders the matter attentively, may know that all thought proceeds from ſome affection of love, and that the ideas of the mind are ſo many different forms into which the common affection diffuſes itſelf, for every idea which is the object of thought owes its exiſtence to ſome affection. Hence it is that the angels know the diſpoſition and qualities of another from his ſpeech, his affection from the ſound of his voice, and his intellectual quality from the articulations of that ſound in his words; and ſuch of the angels as are eminent in wiſdom can tell from a ſentence or two what is the ruling paſſion in another, which is a thing they principally attend to. That every one is ſenſible of various affections by turns, is very well known, as of one when merry, of another when ſad, of another under the prevailing influence of mercy and pity, of another when in ſincerity and truth, of another in love and charity, of another when in deceit and guile, of another when actuated by zeal or anger, and of another in the purſuit of honour and fame, and ſo on; but yet the principal or ruling love is more or leſs in all of theſe different affections, inſomuch that the more eminently wiſe among the angels, who have a quick diſcernment in this matter, can judge of the ſtate of another by his ſpeech: and that this is ſo, it has been given me to know from full experience: I

(170) That the angels in the heavens are not without reſpiration, though in a more interior way, n. 3884, 3885: this from experience, n. 3884, 3885, 3891, 3893. That their reſpiration varies according to the difference of their ſtates, n. 1119, 3886, 3887, 3889, 3892, 3893. That the evil ſpirits are incapable of reſpiration in heaven, and when admitted there ſuffer a kind of ſuffocation, n. 3893.

have

have heard the angels declare what life another perſon has led from only hearing him ſpeak; nay, that they could diſcern all the particulars of the life of another from certain ideas in his mind, as knowing thereby his ruling paſſion, which enters into all the diviſions of it, and exhibits a regiſter or book of the life.

237. The language of the angels has nothing in it common with that of men, except in certain words which expreſs an affection, and that, not with the words themſelves, but only with the ſound of them, of which hereafter; and that this is ſo, appeared to me from the angels not being able to utter one word in any human language, after repeated trials, it being impoſſible for them to utter any thing which does not correſpond with their affection, for what is not ſo, is contrary to their principle of life, which is from affection, and from which they ſpeak: they informed me, that the firſt language of the human race here on earth was of the like kind, as being of heavenly extraction; and that the Hebrew language in ſome words is conformable thereto.

238. As the ſpeech of the angels correſponds to ſome affection of their love, and as the love of heaven is love to the Lord and to their neighbour, ſee n. 13 to 19, we may hence gather how harmonious and delightful their ſpeech muſt be, for it not only pleaſes the ear, but alſo exhilarates the minds of thoſe that hear it. A certain hard-hearted ſpirit being once on a time in converſation with an angel (*), he was ſo charmed with his ſpeech, that he ſhed tears, owning that he could not refrain, though he had never done the like before, ſaying, that it ſeemed to him as if love itſelf had ſpoken with a tongue.

(*) Though this ſeemingly contradicts what has been ſaid before by the author, viz. that no bad ſpirit (as every hard-hearted one muſt needs be) can ſtand before an angel, or bear the efflux or virtue proceeding from him, as a ſurrounding ſphere, without the greateſt confuſion and diſmay; yet it is to be noted, that on particular occaſions, and to anſwer certain purpoſes, according to the Lord's good pleaſure, the laws and properties of the heavenly world are ſuſpended, or ſo qualified, as to admit of conferences between the angels and evil ſpirits, frequent inſtances of which are to be met with in our author's writings. The reader is here cautioned againſt being ſtumbled upon his meeting with ſome few things that he cannot eaſily reconcile, as in the farther courſe of his reading, or in the Tranſlator's notes, he probably will find matters cleared up to his ſatisfaction. Tr.

239. The

239. The diſcourſe of the angels is full of wiſdom, as proceeding from a deep ground, and as their interior thoughts are wiſdom, ſo their interior affection is love, which both unite in their expreſſion. Hence it is, that they poſſeſs ſo copious a wiſdom, as to be able to expreſs more in one word than we can do in a thouſand, and that they comprehend in their ideas ſuch things as the mind of man is not capable to receive, much leſs to expreſs; wherefore it is ſaid of the things heard and ſeen in heaven, that they are unutterable, and ſuch as ear hath not heard, nor eye ſeen: and the truth of this has been given me to know by experience; for having been ſometimes tranſlated into the angelical ſtate, and given to converſe with the angels in that ſtate, I at ſuch times underſtood all that I heard from them; but when, upon being reſtored to my former ſtate and natural way of conceiving things, I endeavoured to recollect what I had ſo heard and underſtood, I was by no means able to do it, there having been a thouſand things incommenſurate to the natural mind, and therefore not to be communicated by human words, but by the variegations of heavenly light only. The ideas in the thoughts of the angels, which form their words, are likewiſe modifications of the light of heaven, and their affections, which produce the ſound of their words, are ſo many variations of the heat of heaven; for as the light of heaven is divine truth or wiſdom, ſo the heat of heaven is divine good or love, ſee above, n. 126 to 140; and as the angels derive their affections from divine love, ſo do they think from divine wiſdom (171).

240. As the ſpeech of the angels proceeds immediately from their affection (for, as was ſaid before, n. 236, their ideas in thinking are ſo many different forms, into which the common affection is diſtributed) ſo they can expreſs in a minute, things which a man could not do in leſs than half an hour, and alſo the contents of ſeveral pages in a few words, as I have often experienced (172). The ideas in the thinking of the angels,

(171) That the ideas from which the angels ſpeak are formed by wonderful variegations of the heavenly light, n. 1646, 3343, 3693.

(172) That the angels can expreſs more in their language in a moment, than we can in ours in half an hour, and alſo ſuch things as cannot be accommodated to human language, n. 1641, 1642, 1643, 1645, 4602, 7089.

and their words in ſpeaking, are one, as cauſe and effect, the former being the producer, and the latter the product; whence it is, that every word comprehends ſo much: when the flow of thoughts and words of the angels is at any time repreſented under a viſible appearance, it reſembles a thin undulating fluid; or a circumfluent atmoſphere, in which appear innumerable things in wonderful order flowing from the fountain of their wiſdom, which make delightful impreſſions on the mind of the ſpectator; for it is to be obſerved here, that the ideas in the minds both of angels and men are capable of being repreſented under viſible forms, as viewed in the light of heaven, according to divine permiſſion (173).

241. The angels of the Lord's cœleſtial kingdom ſpeak in like manner as do the angels of his ſpiritual kingdom [the middle heaven], but the former from a deeper ground than the latter; for as the cœleſtial angels are in the good of love to the Lord, they ſpeak from wiſdom; and the ſpiritual angels, who are more diſtinguiſhed for their good of love to their neighbour (which in its eſſence is truth, n. 215.) they ſpeak from intellectual knowledge; for as wiſdom is from good, ſo the latter is from truth. Hence it is, that the ſpeech of the cœleſtials may be compared to a ſmooth, gently flowing water; but that of the ſpiritual angels to a current ſomewhat interrupted and broken: the ſpeech of the former ſounds much from the vowels *U* and *O*, and that of the latter from the vowels *E* and *I*; for as the ſound is in the vowels, ſo the affection is in the ſound; for, as was ſaid above, n. 236, the ſound in the ſpeech of the angels correſponds to affection, and the articulations of the ſound, which are the words, correſpond to their ideas derived from ſuch affection: and foraſmuch as the vowels do not properly conſtitute any part of the language, but only ſerve to give

(173) That there are innumerable things in every ſingle idea, n. 1008, 1869, 4946—6618. That the ideas of the human mind are laid open in the other life, and rendered viſible, n. 1869, 3310, 5510. How they appear, n. 6201, 8885. That the ideas of the angels of the inmoſt heaven appear like flaming lights, n. 6615. That the ideas of the angels of the loweſt heaven appear as ſmall, thin, white clouds, n. 6614. The idea of an angel as ſeen, from which ſtreamed a ray of light towards the Lord, n. 6620. That the ideas of the thoughts extend themſelves wide to the circumjacent ſocieties of angels, n. 6598 to 6613.

ſound

ſound to the words according to the various affections of every one's ſtate; therefore it is, that in the Hebrew language the vowels are not written, and alſo are differently pronounced; and from the difference in ſounding the vowels, the angels can diſtinguiſh the particular affection and love of the ſpeaker. The ſpeech of the cœleſtial angels is without hard conſonants, and they ſeldom utter two words together, where the former ends and the latter begins with a conſonant, but interpoſe a third beginning with a vowel; whence it comes to paſs, that the little word *and* is ſo often met with in the Hebrew Bible, as that word in the Hebrew language has a ſoft ſound, and both begins and ends with a vowel: by the Scripture words alſo in that language may partly be known, whether they belong to the cœleſtial or ſpiritual claſs, and ſo relate to *Good* or to *Truth*, the former ſounding moſtly from *U* and *O*, and partly from *A*, and the latter from *E* and *I*: and as the affections principally diſtinguiſh themſelves by ſounds, therefore in the human language, when any thing of an exalted nature is the ſubject, as *Heaven* and *God*, we give the preference to ſuch words, whereby to expreſs them, as have *U* or *O* in them: and alſo, when we would expreſs any thing ſublime in muſick, we naturally ſwell thoſe notes which come neareſt to the ſound of thoſe vowels, but not ſo, when things of an inferior nature are the ſubject. Hence it is, that the art of muſick is ſo aptly ſuited to expreſs the affections and paſſions of the human mind.

242. In the ſpeech and converſation of the angels there is an expreſſible kind of harmony (174) ariſing from this cauſe, viz. That their affections and thinking, from which they ſpeak, are according to the laws and form of heaven, which are the bond of their union and communications. That the angels are conſociated according to the form of heaven, and that their thoughts and affections are regulated thereby, ſee n. 200 to 212.

243. There is an innate language in man, ſimilar to that in the ſpiritual world, but in his interior intellectual part; but as it does not manifeſt itſelf in man in words analogous to the affection, as it does in the angels, therefore he knows not that

(174) That the ſpeech of angels reſembles the flowing harmony in a tune or concert, n. 1648, 1649, 7191.

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it is in him; yet from hence it is, that when he enters into the other life, his language is the ſame with that of the ſpirits and angels there, without any occaſion of learning it (175). But more on this ſubject hereafter.

244. They have all one and the ſame language in heaven, as was ſaid before, though with this difference, that the ſpeech of the angels, who are moſt eminent for wiſdom, is more inward, and abounds with greater variety in the affections, and alſo in the ideas, than that of the inferior angels; and as to ſuch of them as are more in ſimplicity, their converſation is ſtill more exterior and in words, to be underſtood after the manner of men: there is alſo a kind of converſing by the face, terminating in ſound, which is modified by the ideas: there is alſo a kind of converſing together, wherein repreſentations of heavenly things are mixed with their ideas, and the latter exhibit themſelves in viſible forms: there is another by geſtures correſponding to affections, and repreſentative of things in like manner as words are: there is, moreover, among them, a manner of converſing by general affections and general thoughts; and alſo a rumbling way of ſpeaking like the rolling of thunder: and others beſides.

245. The language and ſpeech of the bad and infernal ſpirits is likewiſe natural to them, as proceeding from their affections alſo, but ſuch affections as are evil, and from ſuch impure ideas as originate from thoſe affections, and which the angels are highly averſe to, ſo great is the contrariety between infernal and heavenly things, inſomuch that they cannot endure one another; the ſpeech of the infernals being as a ſtink in the noſtrils of the angels. The language of thoſe hypocrites, who are uſed to counterfeit angels of light, in words reſembles that of the angels, but with reſpect to the affections and ideas that are concealed under it, it is quite contrary thereto; and therefore,

(175) That there is a ſpiritual or angelical ſpeech belonging to man, though he knows it not, n. 4014. That the ideas of the inward man are ſpiritual, but that in this life he perceives them naturally, foraſmuch as his thoughts here have their exerciſe in his natural part, or man, n. 10236, 10240, 10550. That man after death enters into his interior ideas, n. 3226, 3342, 3343, 10568, 10604. That then his ideas form themſelves into his proper ſpiritual language, n. 2470, 2478, 2479.

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when their interiour is diſcovered, as it is by the wiſer angels, the ſound of their voice ſeems like the gnaſhing of teeth, exciting horror.

Of the Converſation of the Angels with Men.

246. When angels converſe with any man, they do not ſpeak their own language, but that of the man, or any other that he is acquainted with, but never in an unknown tongue; and that becauſe the angels at ſuch times turn and join themſelves to him, and from ſuch conjunction they both come to be in a like mode of thinking; and as man's thinking coheres with his memory, and his ſpeaking proceeds from both, therefore they are both in one language: beſides, an angel, or ſpirit, when he comes to any man, and fronts him ſo as to be joined to him, he enters into the whole of his memory ſo far as that, in a manner, it becomes his own, inſomuch that he can hardly diſcern between the man's knowledge and his own, and the ſame with regard to his language. I have converſed with the angels on this ſubject, and told them, that perhaps they might imagine, according to appearance, that they ſpake with me in my own native language, whereas it was not they, but I who ſpake it; and that this might be evidenced, in that angels were not able to utter a ſingle word of any human language, ſee n. 237, for that being natural, and they ſpiritual, they could not poſſibly effect that which was of a nature different from themſelves: to which they replied, that they well knew that their communion with any man they converſed with was with his ſpiritual thinking part, but as this paſſed by influx into his natural thoughts, and theſe cohered with his memory; it muſt therefore appear to them as if his human language and ſcience were theirs, and that this was by divine appointment, to the end that ſuch union and communion between heaven and man might be effected; but that the condition of the human nature was at this time ſo altered, that ſuch communion between man

and angels could no longer take place, but only between him and other ſpirits. I have alſo converſed with ſpirits on the ſame ſubject, who would not be convinced, that it was man that ſpake, not they in him; nor yet that the knowledge in the mind of man (during their communion with him) was not their own: I endeavoured to prove the contrary to them by many arguments, but all to no purpoſe. Who are meant by ſpirits, and who by angels, ſhall be ſhewed when we come to treat of the world of ſpirits.

247. That angels and ſpirits are ſo cloſely united to man, that they miſtake what belongs to him for their own, is becauſe the ſpiritual and natural worlds are ſo nearly connected in man, that they in a manner make but one: now as man had ſeparated himſelf from heaven, proviſion was made in mercy by the Lord, that there ſhould be angels and ſpirits with every man, that he ſhould be governed by him through their miniſtry, for which reaſon there is ſo ſtrict a communion between them: but had man not cut off the communication between himſelf and heaven, the matter had been otherwiſe, as in that caſe he might have been directed and governed by the Lord through a general influx from heaven, without the adjunction and inſtrumentality of ſpirits and angels: but more particularly of this when we come to treat of the conjunction of heaven with man.

248. When an angel or ſpirit converſes with a man, he is heard as plainly as one man is by another, but by himſelf only, and not by any of the by-ſtanders: and the reaſon is, becauſe the ſpeech of the angel or ſpirit firſt inſinuates itſelf into the thinking faculty of a man, and ſo by a ſecret paſſage ſtrikes his organ of hearing from within; whereas the voice of one man talking with another paſſes into the atmoſphere, and ſtrikes the organ of hearing from without; hence it comes to paſs, that the ſpeaking of the former is equally audible in many, as the organ is affected in like manner, though it be by impulſe from within: and that the ſpeaking of an angel or ſpirit has this operation on the ear, was evidenced to me by its having a like effect on the tongue, by its influx on that member, in which it cauſed ſome gentle vibrations, though not the ſame ſenſible motions, as when we therewith articulate our words.

249. To

249. To hold converſe with ſpirits is rarely permitted at this day, as being dangerous (176), for in ſuch caſes the ſpirits are given to know that they are in company with a man, which they would not know otherwiſe; and ſo great is the malignity of evil ſpirits, that they bear a mortal hatred to man, and wiſh for nothing more than to injure him in ſoul and body, in which they too well ſucceed with thoſe who abandon themſelves to melancholy phantaſies and rigorous mortifications: ſome alſo, who lead ſolitary lives, hear ſpirits talking to them, and that without any danger, ſuch ſpirits being removed from them at proper intervals by divine appointment, that they may not know that they are in company with men; for the greater part of ſpirits have no knowledge of any other world but their own, nor conſequently of men; and therefore no one ought to enter into converſe with them, and thereby give them light in this matter. They who ſo addict themſelves to muſing on religious things, as to work their minds into ſuperſtitious reveries concerning them, come in time to hear ſpirits talking to them; for ſuch religious reveries, where any one wilfully gives himſelf up to them [*illis ex inhæret*] to the neglect of relative duties and uſefulneſs in his ſtation, enter deep, and gain a form in the interior part of man, and ſo taking full poſſeſſion of him, communicate with the ſpiritual world, and excite certain ſpirits there to aſſociate with him: ſuch are properly viſionaries and enthuſiaſts, who believe every ſpirit they hear to be the Holy Spirit, whereas they are no other than enthuſiaſtick ſpirits, who, being under deluſion themſelves, delude thoſe whom they have acceſs to and influence over; but theſe alſo are generally removed upon their inſtigating to evil. The enthuſiaſtick ſpirits are diſtinguiſhed from others by their imagining themſelves to be the Holy Ghoſt, and what they deliver to be divinely oracular: theſe ſpirits offer no injury to the perſons they are aſſo-

Strange that the Lord should not know Himself

(176) That a man is capable of converſing with ſpirits and angels, and that the ancients frequently converſed with them, n. 67, 68, 69, 784, 1634, 1636, 7802. That in ſome worlds ſpirits and angels appear in a human form, and converſe with the inhabitants therein, n. 10751, 10752; but that in our world it would be dangerous at this time to have communication with ſpirits, unleſs a man were in true faith, and under the guidance and defence of the Lord, n. 784, 9438, 10751.

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ciated with, becauſe they receive divine honour from them: with theſe alſo I have ſometimes converſed, and ſo have had opportunity of detecting the deluſions which they inſtill into their votaries: their ſituation is to the left hand in a deſart region.

250. To converſe with angels is granted to none but thoſe who are in truths from the ſource of good, and in particular to ſuch as are in the faith of the Lord, and of the divinity as in his humanity, for on this truth the heavens are founded, the Lord being the God of heaven, as was ſaid before, n. 2 to 6. The divinity of the Lord conſtitutes heaven, n. 7 to 12. The divine influx from the Lord in the angels is love to him, and charity to their neighbour, n. 13 to 19. The univerſal heaven in its complex reſembles a man; in like manner every ſociety in heaven, and every angel in particular, is in a perfect human form, and this from the Divine Humanity of the Lord, n. 59 to 86; whence we may gather why to converſe with angels is only granted to thoſe whoſe interiour is open to the Lord, through the influence of divine truths, as it is through theſe that the Lord communicates with man, and if the Lord, ſo heaven. That divine truth opens the interiour of man, ſo as to render it receptive of heavenly communications, is becauſe man is ſo created, as to be the image of heaven, as to his inward man, and the image of this world, as to his outward man, n. 57: and the inward man is only opened by divine truth proceeding from the Lord, as this is both the light and life of heaven, n. 126 to 140.

251. Divine influx paſſes from the Lord to man through the forehead, and ſo into his whole face; for the forehead of a man correſponds to love, and the face to the interiour of his mind (177). The influx from the ſpiritual angels to man is all round from his forehead and temples to every part under which lies the brain, as that region of the head correſponds to intel-

(177) That the forehead correſponds to heavenly love, and accordingly ſignifies it in Scripture, n. 9936. That the face correſponds to the interior things of thought and affection in man, n. 1568, 2988, 2989—5695, 9306. That the face alſo is formed in correſpondency with the interiour of man, n. 4791 to 4805, 5695. That hence the face in Scripture ſignifies the inward man, n. 1999, 2434, 3527, 4066, 4796.

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lect: but the influx of the cœleſtial angels is on that part of the head which covers the cerebellum, and is called the occiput, or back part of the head round from the ears to the neck, for that region correſponds to wiſdom: when angels converſe with man, their ſpeech enters by theſe ways into his thoughts; hereby I could perceive who the angels were that ſpake with me.

252. They who ſee and converſe with the angels, behold alſo the things that are in heaven, for they ſee by that heavenly light which illuminates their interiour; the angels alſo through them behold the things on earth (178); becauſe through their union heaven and earth are conjoined, for, as was ſaid above, n. 246, when the angels turn themſelves to the front of a man, they are, as it were, ſo united to him, that they cannot diſtinguiſh between the things of a man and their own, and this not only with reſpect to ſpeaking, but alſo to ſeeing and hearing; and man, on the other hand, is apt to think that what he receives from the angels by influx is from himſelf. In this kind of union with the angels of heaven were the moſt ancient of our race on earth, and therefore the times in which they lived were called the Golden Age; and becauſe the Divine Nature under a human form, and conſequently the Lord, therefore they had the privilege of converſing with angels, as with their familiar friends, and the angels converſed with them in like manner, and ſo heaven and this world became in them as one. But man ſince that time cut himſelf off ſucceſſively more and more from theſe heavenly communications, by transferring his affections from the Lord and from heaven, to himſelf and the world, and ſo brought himſelf to reliſh no other delights, but what proceeded from the love of ſelf and of the world, upon which his internal faculties, before open to heaven, became ſhut, and his external faculties wide open to the world; and where this is the caſe, man is in light with regard to the things of this world, and in darkneſs with regard to the things of heaven.

(178) That ſpirits can ſee nothing in this ſolar world through man now o'days, but that they have ſeen things therein through my eyes, together with the reaſon of this difference, n. 1880.

253. Since thoſe times it has rarely happened for any one to ſpeak with the angels of heaven, though ſome have with ſpirits that are not in heaven; for the interior and exterior parts in man are ſo conſtituted, that they are either turned to the Lord as their common center, n. 124, or to ſelf, and ſo reverſely from the Lord: in the former caſe, they are turned towards heaven; in the latter, towards the world; and where they have this latter direction, it is difficult to elevate them to things above; yet, as far as ſuch elevation is poſſible, it is effected by the Lord through the converſion of their love, which is wrought by the inſtrumentality of truths from the Word.

254. I have received information in what manner the Lord ſpake to the prophets, through whom the Word was revealed, and that it was not by influx into their interiour, according to the manner of his communication with the antients, but by emiſſary ſpirits, whom the Lord filled with his aſpect, and ſo inſpired the words which they dictated to the prophets; and therefore the revelation was not by influx, but by dictation; and as the words came immediately from the Lord, therefore they were replete with divine truth, and contain an inward meaning, ſo that the ſame words which men underſtand in a natural ſenſe, the angels receive in a cœleſtial and ſpiritual ſenſe; ſo hath the Lord joined together heaven and this world by the Word. It has alſo been ſhewed to me how ſpirits are filled with divine truth from the Lord by aſpect: the ſpirit that is ſo filled knows no other than that he himſelf is the Lord, and the fountain of what he utters, till he has finiſhed his meſſage, and then he perceives and owns that he is only a ſpirit, and that he ſpake not from himſelf, but from the Lord. From this being the ſtate of the ſpirits that ſpake with the prophets, it is ſaid by them, that Jehovah [the Lord] ſpake; and even thoſe very ſpirits called themſelves Jehovah, as appears both from the prophetical and hiſtorical parts of the Scriptures.

255. That the reader may be informed as to the manner of the union of angels and ſpirits with man, I find myſelf at liberty to declare the following remarkable particulars, for the elucidation of that matter. When angels and ſpirits turn their faces to a man, ſo as to be in communion with him, at ſuch times

times they know no other than that they and the man are of one and the ſame language, and this, becauſe they are then in his, and not in their own, of which they have no remembrance; but as ſoon as they turn themſelves from him, they immediately enter again into their own angelical, ſpiritual language, and know nothing of his. The ſame thing happened to me when in company with ſome angels, at a time when I was in a ſimilar ſtate with them, for then I converſed with them in their own language, having no knowledge or remembrance of mine; but I was no ſooner diſengaged from their company, than I was in my own again. It is alſo worthy of remarking, that when angels or ſpirits turn their faces to a man, they can converſe with him at any diſtance; and have ſpoken with me as audibly when far off, as when near to me; but when they turn away their faces from a man, and converſe together by themſelves, the man hears nothing that they ſay, though they ſpeak cloſe to his ear; whence it was evident to me, that all communion [*omnis conjunctio*] in the ſpiritual world, is according to the direction of the face. It is alſo a memorable particular, that ſeveral of them can converſe with a man at the ſame time, and the man with them: the manner is thus: When they would hold converſation with any man, they ſend a ſpirit to him from their company, which emiſſary ſpirit turns to the man, and they to their ſpirit, by which means they concentrate their thoughts, which the emiſſary delivers, he not knowing at the time but that he utters them from himſelf, nor they that ſent him, but that they are the ſpeakers: thus a communication of many with one is conducted by converſion or direction of the faces (179). But of theſe emiſſary ſpirits, which are alſo called ſubjects, more ſhall be ſpoken hereafter.

256. No angel or ſpirit is allowed to converſe with man from his own memory, but from that of the man only, for angels and ſpirits have memory as well as men: if an angel or

(179) That the ſpirits which are ſent by one ſociety to another, are called Subjects, n. 4403, 5856. That communications in the ſpiritual world are conducted by ſuch emiſſary ſpirits, n. 4403, 5856, 5983. That a ſpirit ſent on theſe occaſions, is a mere ſubject, and does not think from himſelf, but from them that ſend him, n. 5985, 5986, 5987.

ſpirit were from his own memory to converſe with any man, the latter would in that caſe know no other than that the things mentioned were his own, though they really were the ſpirit's, and conſequently it would be like the remembrance of what he never ſaw nor heard of; and that this is ſo has been given me to know by experience: hence ſome of the ancients were of opinion, that at the expiration of ſome thouſands of years, they ſhould return to their former life on earth, and live over again all the particulars of it; and that they had actually ſo returned; and this they inferred from hence, viz. that ſometimes there occurred to their minds a recollection of things which they had never ſeen nor heard of during their preſent life: now this happened to them, becauſe ſome ſpirits had, by influx into their minds, excited therein ideas from their own (the ſpirit's) memory.

257. There are alſo ſome ſpirits, which are called natural and corporeal ſpirits, which, when they come to a man, do not join themſelves to his thinking part, like other ſpirits, but enter into his body, take poſſeſſion of his ſenſes, and ſpeak through his mouth, actuating likewiſe his corporeal members, not knowing any other at the time, than that all things in the man are their own: theſe are the ſpirits that obſeſs (*) a man: but theſe ſpirits are remanded to hell by divine appointment, and ſo entirely removed from us; and therefore it is, that ſuch obſeſſions are no longer known amongſt us (180).

(*) Where the body only is under the influence and power of evil ſpirits, it is called *Obſeſſion*; where the mind and affections, *Poſſeſſion*.

(180) That external obſeſſions of the body are not now permitted as formerly, n. 1983: but that internal obſeſſions [poſſeſſions] of the mind are more common than formerly, n. 1983, 4793. That any one is inwardly poſſeſſed, when he entertains impure and diſhonourable thoughts of God, and is only reſtrained from making them known, by outward conſiderations, as fear of the law, the loſs of honour, gain, and the like, n. 5990. Of thoſe diabolical ſpirits which poſſeſs the minds and affections [*interiora*] of men, n. 4793. Of ſuch diabolical ſpirits as have a longing to poſſeſs the bodies [*exteriora*] of men, but are now confined to their proper hells, n. 2752, 5990.

Of

Of Writings in Heaven.

258. As ſpeech is a property belonging to angels, and as their ſpeech conſiſts of words, ſo alſo have they writing among them, whereby they expreſs their thoughts, as well as by words: ſometimes I have had ſent to me papers accurately written, exactly reſembling our manuſcripts, and ſome appeared as if printed; I was able to read them, but could ſeldom pick out any meaning from them, as it is not according to the divine order that man ſhould receive inſtruction from heaven by any other writings than the ſacred Scriptures, as theſe are the inſtituted means of communication between heaven and earth, and therefore between the Lord and man. That the prophets ſaw writings in heaven, appears from Ezekiel ii. 9, 10. "And "when I looked, behold, an hand was ſent unto me; and lo "a roll of a book was therein; and he ſpread it before me; "and it was written within and without: and there was written "lamentations, and mourning, and woe." As alſo from John, Apoc. v. 1. "And I ſaw in the right hand of him that ſat on "the throne a book written within, and on the back ſide, ſealed "with ſeven ſeals."

259. It is appointed of the Lord, that there ſhould be writings in heaven, for the ſake of the Word, as this is, in its eſſence, that divine truth from which both men and angels receive cœleſtial wiſdom, as being dictated by the Lord; and what is dictated by him, paſſes ſucceſſively through all the heavens, and terminates in man, and therefore is accommodated to the wiſdom of angels, as well as to the underſtanding of men. Hence it is, that the Word [the Holy Scriptures] is committed to the angels, who read it as well as we, and therefrom deduce their doctrinals, and the ſubjects of their preaching, n. 221: the Word is the ſame to both; but the natural ſenſe of it, which is to us the literal ſenſe, is not known in heaven, but its ſpiritual or internal ſenſe only; and what this is, may be ſeen in a little work concerning the *White Horſe*, mentioned in the Revelations.

260. On a certain time a little paper was ſent me from heaven, on which were written ſome words in Hebrew characters, and it was told me that every letter contained ſome ſecrets of wiſdom, nay, the very flexures and curvatures of the letters, and the ſounding of them from thence; which gave me to underſtand the meaning of thoſe words of the Lord: "Verily I ſay unto you, till heaven and earth paſs, one jot "or one tittle ſhall in no wiſe paſs from the law," Matt. v. 18. Now that the Word is divine, as to every tittle of it, is allowed in the church; but in what ſenſe it is thus divine in every apex and point, being at preſent unknown, it ſhall here be declared: The Scripture in the inmoſt heaven conſiſts of various characters inflexed and circumflexed; all which inflexions and circumflexions are according to the form of heaven, and by them the angels expreſs the ſecrets of their wiſdom, and alſo many other things which they cannot utter by words; and, which is wonderful, the angels know how to write thus without ſtudy and inſtruction, it being in them from divine inſtinct, as well as their ſpeech, ſee n. 236, which evidences that they write from cœleſtial ſkill; and that it is thus natural to them is, becauſe the progreſſion of their thoughts and affections, and the whole communication of their underſtanding and wiſdom, is regulated by the form and conſtitution of heaven by influx, n. 201, and ſo is their writing. I have been informed, that ſuch alſo was the manner of writing by the moſt ancient inhabitants of our earth, before the invention of letters; and that it was afterwards tranſlated into Hebrew characters, which were all inflexed formerly, and not terminated by ſpaces, as at preſent: hence it is, that the Word contains divine and heavenly ſecrets, even in its jots, tittles, and points.

261. This manner of writing in characters of a cœleſtial form is uſed by the angels of the inmoſt heaven, who excel the others in wiſdom, and by them they expreſs the very affections from whence their thoughts originate, and proceed in order, according to the ſubject treated of, replete with wiſdom not to be conceived by the human mind: theſe writings I myſelf have ſeen: but this kind of writing is not known in the lower heavens, but others of a ſimilar kind, and of like letters with thoſe that

that are uſed by us in this world, though not intelligible by us, as being in the language of angels, which has nothing in it that agrees with human languages, n. 237; for they expreſs affections by the vowels, and the particular ideas of their thoughts proceeding from thoſe affections, by the conſonants; and by the words derived from thence, the whole ſenſe of the matter; ſee above, n. 236, 241: this kind of writing contains more in a few words than any man can expreſs in ſome pages: theſe alſo I have been gratified with a ſight of. Thus it appears, that they have the written Word in the lower heavens as well as in the higheſt heaven, though in the latter, in a cœleſtial form.

262. It is worthy of remark, that writing by the angels flows naturally from their thoughts, and with the ſame eaſe, as if thought caſt itſelf upon paper; nor do they experience any heſitation as to the choice of words, as both the words which they ſpeak and write correſpond to their thoughts; and all correſpondency is natural and ſpontaneous. There is alſo in the heavens a kind of writing without the uſe of the hand, as being ſolely from correſpondence with the thoughts; but this is not permanent.

263. I have alſo ſeen writings from heaven that conſiſted merely of numbers [figures] placed in order and ſequence with the ſame regularity as letters and words, and was informed that they were from the inmoſt heaven; and that their cœleſtial Scripture, of which ſee above, n. 260, 261, preſents itſelf in numbers by influx to the angels of the next heaven, and alſo contains a depth of wiſdom not to be fathomed by thought, nor conſequently to be expreſſed by words; for all numbers are in correſpondency, and according to their correſpondence reſpectively, ſignify things equally with words (181), only with this difference, that numbers expreſs things in the general, and

(181) That all numbers in the Word [the Scriptures] ſignify things, n. 482, 487, 647, 648, 755, 813—9659, 10217, 10253. This revealed from heaven, n. 4495, 5265. That multiplied numbers ſignify the ſame things [in ſubſtance] with the ſimple numbers whence they ariſe in multiplication, n. 5291, 5335, 5708, 7973. That the moſt ancient of the human race preſerved their heavenly ſecrets in numbers, in manner like an Eccleſiaſtical Kalendar [*Computum Eccleſiaſticum*] n. 575.

words

words in their particulars; and as one general includes in it numberleſs particulars, therefore this way of writing in numerals is far more comprehenſive than the literal way of writing: hence it appeared evident to me, that numbers in the Holy Scriptures ſignify things as much as words. What is therein ſignified by the ſimple numbers, as 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12; and what by the compounded ones, as 20, 30, 50, 70, 100, 144, 1000, 10000, 12000, and many others, may be ſeen in the *Arcana Cœleſtia*, in the places where they are mentioned. In the Scripture in heaven before-mentioned, the radical number from which the others proceed in ſequence, and on which they depend as their principal, is prefixed to the following ones, and is, as it were, the index of the ſubject treated on, and from which the reſt receive their determinate ſignification with regard to the particulars of that ſubject.

264. They who know nothing of heavenly things, and reject every other idea of heaven than that of its being a mere atmoſphere, in which the angels hover about as in the air, like ſo many intellectual minds, or thinking ſpirits, but without any ſenſe of ſight or hearing; ſuch can have no notion of their being able to ſpeak or write, inaſmuch as they confine theſe and numberleſs other acts to material ſubſtances; whereas the things in heaven [though not material] have really as ſubſtantial an exiſtence as the natural things of this world; and the angels have there all things as means conducive to life, increaſe of wiſdom, and happineſs.

Concerning the Wiſdom of the Angels of Heaven.

265. It is very difficult to form any moderate conception of the wiſdom of the heavenly angels, as it ſo far tranſcends all human wiſdom, as not to admit of any compariſon with it; now what exceeds the reach of the latter muſt appear as nothing to it: however, it may be deſcribed by ſome things, which, though at preſent unknown to us, yet are knowable, if the mind

mind takes delight therein; for delight, as proceeding from love, carries light with it; and on ſuch as are affectionately diſpoſed to become acquainted with divine and heavenly wiſdom, light ſhines from heaven, and illuminates their underſtanding.

266. The greatneſs of the angelical wiſdom may be gathered from their being in the light of heaven: now the light of heaven is, in its eſſence, the ſame with divine truth or wiſdom; and this light enlightens the eyes of their underſtanding, as well as gives them external ſight: that the light of heaven is divine truth or wiſdom, ſee above, n. 126 to 133. The angels alſo are in the heat of heaven, which is, in its eſſence, divine good or divine love, from which they derive their affectionate deſire of wiſdom: that the heat of heaven is, in its eſſence, divine good or divine love, ſee above, n. 133 to 140: that the angels are ſo highly advanced in wiſdom, that they may even be called Wiſdoms, may be gathered from hence, that all their thoughts and affections are congruous to the form and conſtitution of heaven, which is the form and diſplay of the divine wiſdom, and that their interiour, which is the recipient of it, is according thereto: that their thoughts and affections flow in ſuch direction, and conſequently their underſtanding and wiſdom, ſee above, n. 201 to 212: that the wiſdom of the angels is highly eminent, may alſo appear from this, that their ſpeech or converſation is the language of wiſdom, for it flows immediately and ſpontaneouſly from their thoughts, as theſe do from their affections, inſomuch that it may be ſaid, that their ſpeech is thought and affection in an external form: hence it comes, that nothing interrupts or diſturbs the divine influx into them, nor any of thoſe foreign things or thoughts which in man ſo often break in upon and claſh with his communications: that the language of angels is the language of their thoughts and affections, ſee n. 234 to 245. To this wiſdom of the angels alſo conſpires not a little, that all which they ſee with their eyes, and perceive by their ſenſes, is congruous to their wiſdom, as being correſpondences, and accordingly ſo many repreſentative forms of things appertaining or relating to wiſdom: that all things viſible in heaven correſpond to things internal in the angels, and are repreſentatives of their wiſdom, ſee above, n.

170 to 182. Moreover, the thoughts of angels are not limited and ſtraitened by ideas from ſpace and time, as the human thoughts are; for ſpace and time are peculiar to nature, and what is peculiar to nature withdraws the mind from ſpiritual things, and fetters the underſtanding: that the ideas of angels have no relation to ſpace and time, and are therefore leſs confined than ours, ſee above n. 162 to 169, and 191 to 199. The thoughts of angels are neither drawn down to earthly and material things, nor interrupted by any cares or neceſſities of life, and therefore are not detained from the ſweet reliſh of wiſdom after the manner of men; their food, their raiment, their habitations, and all things being freely given them of the Lord, n. 181, 190: and they have alſo many pleaſures and delights beſtowed on them in proportion to their reception of wiſdom from the Lord. Thus much has been ſaid, to ſhew from what cauſes the angels are ſo eminent for their wiſdom (182).

267. That the angels are in a capacity of receiving ſo high a meaſure of wiſdom is, becauſe their interior faculties are open, and wiſdom, like every other perfection, has its increaſe inward, according to the opening of the interiour (183). There are three degrees of life correſponding to the three heavens in every angel, ſee n. 29 to 40: they in whom the firſt degree is open, are in the firſt or loweſt heaven; they in whom the ſecond degree is open, are in the ſecond or middle heaven; and they in whom the third degree is opened, are in the third or inmoſt heaven; and in proportion to theſe degrees is the wiſdom of the angels in the heavens: hence it is, that the wiſdom of the angels of the third or inmoſt heaven immenſely tranſcends that of the

(182) That the wiſdom of angels is both ineffable and incomprehenſible, n. 2795, 2796, 2802—9094, 9176.

(183) That as far as man is elevated from external to internal things, ſo far he enters into light and true underſtanding, n. 6183, 6313. That this is a real elevation, n. 7816, 10330. That elevation from externals to internals, is, as it were, from a miſt into a clear day, n. 4598. That what is external in man is proportionably remote from what is divine, and by conſequence reſpectively obſcure, n. 6451; and alſo reſpectively inordinate, n. 996, 3855. That interior things are more perfect, as being nearer to what is divine, n. 5146, 5147. That in the interiour are thouſands of particulars, which in the exteriour appear only in the light of one general truth or ſubject [*ut commune unum*] n. 5707: and therefore the more inward the thought and perception, the clearer it is, n. 5920.

angels

angels of the middle heaven; and the wiſdom of theſe, that of the angels of the loweſt heaven, ſee above, n. 209, 210; and what theſe degrees are, n. 38. The reaſon of theſe differences is, becauſe thoſe things which are of a ſuperior degree are more particular and diſtinct; and thoſe of an inferior degree, of a general and common predicament, in which preciſion and diſtinction lie concealed; now the former are to the latter as thouſands or myriads to one, and in ſuch proportion is the wiſdom of the ſuperior to that of the inferior angels reſpectively (*); and yet the wiſdom of the latter exceeds human wiſdom in as high a proportion; for man in his preſent condition being chained to a natural body and its ſenſes, and as what is corporeal and ſenſual is loweſt in degree, it is evident what ſort of wiſdom theirs muſt be, who think only from ſenſe, and therefore are properly denominated ſenſual men; but indeed it cannot be called wiſdom, for it is nothing more than ſcience at beſt (184): but it is otherwiſe with thoſe who have their thoughts

(*) This diſtinction of our author may be illuſtrated by the following inſtance in hiſtorical knowledge, thus: To know only ſo much of the hiſtory of this our iſland, before the conqueſt of it by Will. I. as that in the time of the ancient Britons it was conquered by Julius Cæſar, became ſubject to the power of the Romans, and afterwards paſſed ſucceſſively into the poſſeſſion of the Saxons, Danes, and Normans: to know the times when theſe revolutions happened, together with the names of its ſeveral kings, and the moſt remarkable battles and events of their reigns: ſuch a general and common knowledge of the Engliſh hiſtory falls within the compaſs of a low capacity: but to enter minutely into the particular genius and character of thoſe ſeveral nations reſpectively; their manners, cuſtoms, laws, tenures, forms of government, and various connections; their ſtate of religion, learning, and traffick; the riſe and progreſs, or decay of arts and ſciences in theſe ſeveral periods; the diſtinguiſhing characters of their princes, ſtateſmen, and men of eminence in all profeſſions, together with their maxims and rules of policy in conducting matters both eccleſiaſtical and civil; and to trace back important changes and events from remote beginnings, and cauſes ſeemingly of little conſequence, making judicious obſervations and reflections on the whole: theſe, and a thouſand other particulars reſpecting legiſlation, government, and publick weal, conſtitute the province of a ſage hiſtorian, and ſhew us, by compariſon and in miniature, the diſtinction of our author between the wiſdom of the ſuperior, and that of the inferior angels, under the two predicaments of general and particular wiſdom. Tr.

(184) That the ſenſual part of man is his loweſt degree of life, as properly belonging to and inherent in his earthly, corporeal frame, n. 5077, 5767, 9212, 9216, 9331, 9730. That this is called the ſenſual man, who judges and draws concluſions of things by his bodily ſenſes, and believes nothing but what he can ſee

thoughts elevated above matter and ſenſe; and ſtill more ſo with ſuch as have their minds open to the heavenly light.

268. We may alſo form an idea of the exalted wiſdom of angels from their mutual communication of all things without reſerve, inſomuch that the underſtanding and wiſdom of one is communicated to another; for heaven is a communion of goods of every kind, it being of the nature of heavenly love to impart of its own to others, and accordingly no one there conſiders any thing he has as good, unleſs others partake of it: this principle of love conſtitutes the eſſential happineſs of heaven, and is derived to the angels from the Lord, whoſe divine love is infinitely communicative. It has been granted me to have an experimental knowledge of ſuch communication in the heavens from being preſent with ſome ſpirits of great ſimplicity, which, upon their exaltation thither, were illuminated with angelical wiſdom, and underſtood and ſpake things which were inconceivable and ineffable by them before.

269. The wiſdom of the angels is not to be deſcribed in words, but may in a ſort be conceived by ſome general inſtances; thus, the angels can expreſs more in one word than a man can in a thouſand; and moreover, every word of theirs is replete with numberleſs ſenſes not to be expreſſed in human language, and containing ſecrets of wiſdom beyond the reach of our faculties; and farther, where words fail to utter the copiouſneſs of their meaning, the angels ſupply that defect in the ſound of them, which expreſſes the affections therein; for, as was ſaid before, n. 236, 241, they expreſs their affections by ſounds, as they do their ideas and thoughts by words; whence it is ſaid,

ſee with his eyes, and feel with his hands, n. 5094, 7693. That ſuch a one thinks as a mere animal [*in externis*], and not in his ſpiritual part [*interiùs in ſe*], n. 5089, 5094, 6564, 7693. That the interior faculties of ſuch a one are ſhut, ſo that he is incapable of diſcerning ſpiritual truth, n. 6564, 6844, 6845. That ſuch a one is in the dimneſs of mere nature, and ſo perceives nothing by the light of heaven, n. 6201, 6310, 6564, 6844, 6845, 6598, 6612, 6614, 6622, 6624. That, inwardly, he is in oppoſition to things that are heavenly, and ſuch as be of the church of God, n. 6201, 6316, 6844, 6845, 6948, 6949. That ſenſual men are crafty and malicious above others, n. 7693, 10236. That they are acute and ſubtle in reaſoning, but ſo only from their natural faculties and memory, in which lies all the ſtrength of their underſtanding, n. 195, 196, 5700, 10236; and that this is from the fallacy of their ſenſes, n. 5084, 6948, 6949, 7693.

that

that in heaven are heard things that cannot be uttered. The angels alſo can expreſs in a few words the contents of a whole volume, and likewiſe inſinuate into every word a power of raiſing the ſubject to a more interior ſenſe; for their language is ſo conſtructed, as to be conſonant to the affections, at the ſame time that the words communicate the ideas of the ſpeaker; and what is ſtill more extraordinary, their words admit of infinite variations, whereby to expreſs in exact order and ſequence all the combinations and connexion of parts that form the moſt complicated ſubjects. The more interior angels can diſcover by the ſound, and certain words of him that ſpeaks, the whole courſe of his life, perceiving by the variegations in the voice, occaſioned by the ideas in his mind, what is his ruling paſſion, as herein are recorded, as in a regiſter, all the particulars of his life (185). Hence we may form ſome idea of the ſuperior excellence of the wiſdom of the angels, it being reſpectively to man's wiſdom as a myriad (ten thouſand) to one, and comparatively as all the moving inſtruments and powers in the body, which are innumerable, to the act produced by them, which appears to our ſenſes; or like the thouſand minute parts of an object, when examined by a good microſcope, which, when viewed by the naked eye, appears but as an atom. To illuſtrate this by example: A certain angel, in deſcribing the work of regeneration from the high wiſdom he poſſeſſed, diſcovered a hundred ſecret things in the chain of his diſcourſe on the ſubject, every one of which abounded with ſtill more myſterious ſecrets, and ſo on from the beginning to the end of his expoſition; ſhewing how the ſpiritual man is conceived anew, paſſes, as it were, through a kind of geſtation, is born, grows up, and

(185) That the prevailing or ruling paſſion in man influences all the particulars of his life, and all and ſingular his thoughts and affections, n. 4459, 5949, 6159, 6571, 7648, 8067, 8853 to 8858. That as is the prevailing love, ſuch is the man, n. 918, 1040, 8858. This illuſtrated by examples, n. 8854, 8857. That the paſſion which has dominion over a man, forms the life of his ſpirit, n. 7648. That it conſtitutes his will, his love, and the direction of his whole life; and this, becauſe that which he chuſes and wills, that he loves, and what he loves moſt, to that tend all his purſuits, n. 1317, 1568, 1571, 1909, 3796, 5949, 6936. That therefore, as the will, or the ruling love, or the propoſed end of living is, ſuch is the man, n. 1568, 1571, 3570—10109, 10110, 10284.

is ſucceſſively perfected: he alſo ſaid, that he could ſwell the number of myſterious diſcoveries on this ſubject to ſome thouſands; and that what he had delivered thereupon concerned the regeneration of the outward man only; and that unſpeakably more belonged to the regeneration of the inward man. Theſe and other like things told me by the angels evinced the ſublimity of their wiſdom, and how that of man may be ſtiled ignorance, if compared to it; as he ſcarcely knows what regeneration means, and ſees not any one ſtep he takes in his progreſs through it.

270. We ſhall now ſpeak of the wiſdom of the angels of the third or inmoſt heaven, and how far this exceeds that of the angels of the firſt or loweſt heaven: now the wiſdom of the former is incomprehenſible by the latter, and that becauſe the interior faculties of the former are open in the third or higheſt degree, and thoſe of the latter only in the firſt or loweſt degree: now all wiſdom increaſes in proportion to its progreſs inward, and is perfected according to the opening of the interiour, n. 208, 267; and as the interiour of the angels of the third heaven is open in the third degree, therefore divine truths are moſt intimately written in their hearts, this degree being more near to the form of heaven than thoſe of the inferior angels, and becauſe the form or conſtitution of heaven is from divine truth, and therefore according to divine wiſdom, therefore divine truths appear to the higheſt angels as innate or congenial to them, and therefore as ſoon as they are propoſed, they immediately aſſent to and own them, and preſently after perceive, and, as it were, read them in themſelves. Such being the ſtate of the angels of the inmoſt heaven, they have no need to reaſon concerning divine truths, much leſs have they controverſies about any truth, to know whether it be a truth or not; nor do they underſtand what it is to believe, or have faith in this or that thing, ſaying, What is faith, when I perceive and know the matter to be ſo? uſing moreover the following compariſons, viz. That it would be as abſurd in them to talk of believing, as if any one were to view a houſe, and all things in and about it, and were to ſay to one in company with him, that he muſt needs believe that to be a houſe with ſuch and ſuch furniture:

or

or as if any one ſaw a garden with its trees and fruit, and were to tell his companion, that he could not but believe that to be a garden with trees and fruit in it, whilſt at the ſame time his own eyes beheld them. Hence it is, that the angels before-mentioned never name the word faith, nor have any idea of it, and conſequently never reaſon nor diſpute about the reality of any divine truth (186): but the angels of the firſt or loweſt heaven have not divine truths ſo implanted within them, as having only their firſt degree of life open; and therefore they reaſon concerning them: now they who reaſon on any ſubject ſpeculate it, as it were, without themſelves, and go no farther, uſing arguments only for confirmation, and when they have confirmed the matter to others, they require their belief in it. I have diſcourſed with the angels on this ſubject, who told me, that there was as great a difference between the wiſdom of the angels of the third, and that of the angels of the loweſt heaven, as between the twilight and noon day; and compared that of the former to a magnificent palace richly furniſhed with all things for uſe, and ſurrounded with ſpacious gardens ſplendidly ornamented, into which the angels of wiſdom enter, and enjoy the variegated delights of the whole in their full extent: but that it is very different with thoſe that are in reaſonings, and more eſpecially if in controverſies concerning truths; for ſuch perſons not ſeeing them in the light of truth, but either receiving them from others, or from the literal ſenſe of the Scriptures without the ſpiritual underſtanding of them, they cry out, You muſt believe or have faith, without allowing any farther demonſtration, or inward manifeſtation of them: as touching

(186) That the cœleſtial angels (*) very far excel the ſpiritual angels in knowledge and wiſdom, n. 2718. That the former do not think and ſpeak of faith like the latter, as having received of the Lord to be in the clear perception of all things pertaining to faith, n. 202, 597, 607—9277, 10336. That they only affirm or deny with regard to the truths of faith; whereas the ſpiritual angels reaſon much whether theſe things be ſo or not, n. 2715, 3246, 4448, 9166, 10786; where an explanation is given of thoſe words of our Lord: "Let your communication be, yea, yea; nay, nay;" Matt. v. 37.

(*) It is judged proper to remind the reader under the above note, that the author diſtinguiſhes the angels of the third or higheſt heaven by the addition of *cœleſtial*, and thoſe of the middle heaven by that of *ſpiritual*.

theſe,

theſe, they ſaid, that they come not even up to the gate of the palace of wiſdom, much leſs enter in, and walk in its paradiſiacal gardens; whilſt they who are in the very truths themſelves, not only do this, but alſo make free excurſions into wiſdom's wide domains, paſſing by ſight from truth to truth, the extent and connexions whereof know no bounds. They ſaid farther, that the wiſdom of the angels of the third or inmoſt heaven, more eſpecially conſiſted in their beholding divine and cœleſtial things in every particular object, and ſtill more wonderful things in an aſſemblage of many; for all that they ſee with their eyes correſpond to interior things; thus for example, when they view palaces and gardens, their view does not terminate in the objects themſelves, but extends to the contemplation of their cauſes and correſpondences, and that in all the variety repreſented by the different forms and appearances of the correſponding viſible objects, beſides innumerable things anſwering to their order, ſeries, and connexions reſpectively, which delight even to extacy their intellectual faculties. That all viſible things in the heavens correſpond to divine things derived from the Lord to the holy angels, ſee before, n. 170 to 176.

271. That the angels of the third heaven are thus conſtituted, is from their being in the element of love to the Lord, and this love opens the interior faculties of their minds to the third degree, which renders it the receptacle of all things appertaining to wiſdom; and we are moreover to underſtand, that the angels of this heaven are continually advancing to ſtill higher degrees in wiſdom, and this in a different manner from the angels of the loweſt heaven, as not committing divine truths to their memory, and ſo forming them into a ſcience; but, from a clear perception of them as ſoon as offered, ingrafting them into their very life, whereby they become a principle, and written, as it were, upon their hearts: but the caſe is otherwiſe with the angels of the loweſt heaven; for they firſt commit them to memory, and then digeſt them ſcientifically, calling them forth occaſionally for their intellectual improvement, but without an interior perception of their truth, ſo that they ſee them but obſcurely in compariſon with the former angels; however, they conſtantly uſe them for the direction of the will,

and

and the government of life. It is worthy of being noticed here, that the angels of the third heaven advance in wiſdom by hearing, and not by ſight; for what they hear from preaching enters not into the memory, but immediately into their perception and will, and ſo into the form of their life: but what the other angels behold with their eyes, they commit to their memory, and reaſon and diſcourſe therefrom; whence it plainly appears, that their way of increaſing wiſdom is by hearing, and that by correſpondence, for the ear correſponds to obedience, and obedience relates to life; but the eye correſponds to the intellect, and intellect relates to doctrine (187). The ſtate of the cœleſtial angels is deſcribed in many places of the Scriptures, and particularly by Jeremiah, as follows: "I will put "my law in their inward parts, and write it in their hearts: "and they ſhall teach no more every man his neighbour, and "every man his brother, ſaying, Know the Lord; for they "ſhall all know me, from the leaſt of them unto the greateſt "of them," xxxi. 33, 34. And in Matt. v. 37. "Let your "communication be, yea, yea; nay, nay; for whatſoever is "more than theſe cometh of evil." By *cometh of evil*, is meant comparatively and reſpectively ſo, as not coming from the Lord; for the truths poſſeſſed by the angels of the third heaven are from the Lord, as proceeding from love towards him. Love to the Lord in this heaven is to will and act from divine truth, for divine truth is eſſentially one with the Lord in heaven.

272. To the reaſons already given in proof of the angels being receptive of ſuch exalted wiſdom, this farther one (which is of primary conſideration in heaven) may be added, viz. That they are without ſelf-love; for ſo far as any one is free from this, in ſuch proportion he is capable of receiving wiſdom in divine things; for that kind of love ſhuts the inward eye and faculties to the Lord and heavenly things, whilſt it opens thoſe

(187) Of the correſpondence of the ear and of the hearing, n. 4652. That the ear correſponds both to perception and obedience, and therefore ſignifies them, n. 2542, 3869, 4653, 5017, 7216, 8361, 9311, 9397, 10065. That it alſo ſignifies the reception of truths, n. 5471, 5475, 9926. Of the correſpondence of the eye and its ſight, n. 4403 to 4421, 4523 to 4534; that therefore the eyes ſignify the underſtanding that cometh of faith, and alſo faith itſelf, n. 2701, 4410, 4526, 6923, 9951, 10569.

that are external, and gives them a direction to itſelf; and therefore all thoſe, over whom this paſſion gains the dominion, are in darkneſs with regard to heavenly things, however quick-ſighted they may be in thoſe of this world: and on the other hand, the angels, as not being infected with it, are in the pure light of wiſdom; for the cœleſtial loves with which they are principled, viz. to the Lord, and to their neighbour, open their hearts to the divine influx, and ſo the Lord is in them. That theſe two loves conſtitute heaven as its common, eſſential principles, and alſo form a heaven in every one in particular, ſee above, n. 13 to 19. As theſe cœleſtial loves open the inward man to the Lord, ſo all the angels turn their faces towards him, n. 142; for in the ſpiritual world it is the divine principle of love that turns the heart of every one to itſelf, and whither it turns the heart, it alſo turns the face, for there the face acts in conſent with the heart, as its expreſſion: and as love, together with the object of it, turns both the heart and the face to itſelf, therefore it joins itſelf thereto (for it is the bond of ſpiritual union) and communicates of its own to them; and from this converſion, and conſequent conjunction and communication, the angels derive their wiſdom. That all conjunction or union (or fellowſhip) in the ſpiritual world, is according to this converſion or turning, may be ſeen above, n. 255.

273. The angels continually advance to higher degrees of perfection in wiſdom (188); and yet attain not in eternity to ſuch perfection therein, as bears any proportion to the divine wiſdom; for this is infinite, and theirs only finite, and between finite and infinite there is no proportion.

274. As wiſdom conſtitutes the perfection of angels, and alſo the very form of their life; and as heaven, with all the good things therein, communicates with every angel in proportion to his wiſdom, ſo all there deſire and hunger after it, even as a hungry man after his food; for knowledge, underſtanding, and wiſdom, are as truly ſpiritual nouriſhment, as earthly food is natural nouriſhment, and they alſo mutually correſpond.

(188) That the angels advance eternally in degrees of perfection, n. 4803, 6648.

275. The

275. The angels of the ſame heaven, though of one and the ſame ſociety, differ in degrees of wiſdom; they being in the higheſt who are ſituated in the center, and the reſt in lower degrees of it, in proportion to their diſtance from the center, decreaſing gradually like light verging to ſhade, ſee above, n. 43, 128. They have alſo light in the ſame degree; for the light of heaven and divine wiſdom agree in one, and every one has ſo much of the former as he receives of the latter. Concerning the light of heaven, and the various receptions of it, ſee above, n. 126 to 132.

Of the State of Innocence in the Angels.

276. Few in this world have any tolerable notion concerning innocence, and they who are in the evil principle, none at all: they ſee indeed ſomething that carries in it the appearance, eſpecially in the faces, language, and actions of little children; but yet they underſtand not the true nature of it, much leſs that it is the receptacle of heaven in man: that the reader therefore may be the better inſtructed in this matter, I ſhall proceed in the following order to ſhew, firſt, what is the innocence of little children; then, what is the innocence of wiſdom; and laſtly, what is the ſtate of angels with reſpect to wiſdom.

277. The innocence of infancy, or of little children, is not genuine innocence, as being only in their exterior, not interior form; and yet we may conceive ſomething of innocence by what appears in their looks, in ſome of their actions, and their prattle, which affects us the more, as they have no deſign nor reflexion, know neither good nor evil, nor what is true or falſe, from whence reflexion proceeds; and conſequently they have no prudence of their own, no deliberation, purpoſe, nor ill intention: neither have they as yet attained to any notion of property from the love of ſelf and the world; but look on themſelves as obliged to their parents for all that is given them, with which they are pleaſed and content, not being ſolicitous about food or raiment, or what may befall them, neither regarding the

the world, nor the things of it, but confining their affections to their parents, nurſes, and little companions, and ſhewing a ductile obedience to their governors: ſuch being their ſtate, all that they are capable of receiving enters into the form of their life, and conſtitutes (without their knowledge) the whole of their winning behaviour, and ſerves for the rudiments of their language, memory, and thinking, according to their ſtate of innocence reſpectively: but yet this kind of innocence, as was ſaid before, is only external, as being animal, and not mental (189), their minds being not yet formed; for mind conſiſts of intellect and will, and as ſuch only becomes the fountain of reflexion and true affection. I have been taught from heaven, that little children are in a particular manner under the Lord's care and protection, and that they are the ſubjects of an influx from the inmoſt heaven, which is the ſtate of perfect innocence, which influx pervades their interiour, and operates in them by the effects of innocence, exhibiting appearances of it in their faces and certain of their actions, thereby exciting in their parents that natural affection, which we call by the name of Storge [ſoɔɣ].

278. But the innocence of wiſdom is the true and genuine wiſdom, as being internal in the mind, and conſequently in the will and underſtanding; and where innocence is in theſe, there alſo is wiſdom, for they are wiſdom's dwelling; and therefore it is a common ſaying in heaven, that "Innocence "dwells in wiſdom;" and that every angel has ſo much of the latter as he poſſeſſes of the former; and they confirm it by this argument, viz. becauſe they who are in innocence aſſume nothing to themſelves, but aſcribe all they have to the goodneſs of the Lord as his free gift; that it is their deſire to be led and governed by him, and not by themſelves; that they love every thing that is good, and delight in all truth, inaſmuch as

(189) That the innocence of infants is not the true innocence, but that the true innocence dwells in wiſdom, n. 1616, 2305, 2306, 3495, 4563, 4797, 5608, 9301, 10021. That the good of childhood is not ſpiritual good, but becomes ſo by the ſowing of truth into their minds, n. 3504; and that their good of relative innocence is the medium of effecting this, n. 1616, 3183, 9301, 10110. That man, without this good of innocence in childhood, would be a ſavage, n. 3494. That whatever the mind imbibes in childhood appears natural, n. 3494.

they

as they know and perceive, that to love good (that is, to will and do it) is to love the Lord; and to love truth is to love their neighbour; that they are content with what they have, be it little or much, as knowing that to all is given what is needful for them, little to those that need little, and much to them that need much, and that they know not what that fit measure is, but the Lord only, who possesses all things, and provideth all things for all; and therefore they are not solicitous about what shall befall them, calling this, the "taking thought "for the morrow," and being anxious about what does not belong to them, nor is needful for them. They never deal deceitfully by their fellows, but uprightly and in sincerity, calling every other way by the name of subtlety, which they avoid as poison, and contrary to all innocence: and as they delight to be under the tuition and guidance of the Lord, above all things, ascribing whatever they have to his free bounty, therefore they are far removed from selfishness, and so far enriched with divine communications from the Lord. Hence it is, that whatever they hear immediately from himself, or through the means of the word, or of preaching, they do not lay by in their memory, but apply it to practical use, that is, will it and do it, their will serving them instead of memory. The external aspect of these is, for the most part, that of great simplicity, though within they are full of wisdom and prudence, being such as are meant in those words of our Lord: "Be ye wise as serpents, "and harmless as doves," Matt. x. 16. Such is the nature of that innocence, which is called the innocence of wisdom. Now as innocence takes no merit to itself, but gives the praise of all good to the Lord only; and as it delights to depend upon him for all that goodness and truth which constitute genuine wisdom; therefore it is so appointed, that man, during the time of his infancy, should have the external form of innocence, and when old, its internal form, that so through the former he may pass on to the latter, and in the latter to a resemblance of the former: and accordingly it comes to pass, that man in his old age decreases in bulk, and in many particulars puts on, as it were, the child again; but this in order to be as a wise child, as an angel; for a wise child, in an eminent sense of the word,

is an angel: therefore it is, that in the written Word, a child ſignifies one that is innocent; and an old man, one that is wiſe, in whom dwelleth innocence (190).

279. It happens in like manner to every one that is regenerated, for regeneration is a new birth as to the ſpiritual man: and here he is firſt brought into that innocence of childhood, to be ſenſible that he cannot attain to the knowledge of good and truth from himſelf, but from the Lord only, and to deſire and hunger after them as his true nouriſhment; and theſe are given to him according to his growth in the ſpiritual life: firſt, he is given to know them ſcientifically, then intellectually, and after this, he is brought into wiſdom; ſeeing and confeſſing all the way, from the innocence and humility within him, that his ſufficiency herein is only from the Lord, without which faith and conviction no one is capable of heavenly communications, in which chiefly conſiſts the innocence of wiſdom.

280. As it is the property of innocence to chuſe the Lord only for our guide, therefore all in heaven are in innocence, as this is the choice of all that are there, as knowing well, that to ſet up for our own directors, is to abandon ourſelves to ſelf-love, and to renounce the Lord's government over us: as far therefore as any angel is in innocence, ſo far is he under the divine leadings and influence, and ſo far in heaven, or, in other words, ſo far is he principled in goodneſs and truth, which conſtitute the bliſs of heaven; and therefore the heavens are diſtinguiſhed according to the different degrees of innocence: thus they who are in the loweſt or firſt heaven, are in innocence of the firſt or loweſt degree; they who are in the ſecond or middle heaven, are in innocence of the ſecond degree; and they who are in the third or inmoſt heaven, are in innocence of the third or higheſt degree, and may be titled the very innocences of heaven, as they are more particularly diſtinguiſhed for their love of being

(190) That by infants or little children in the Word is ſignified innocence, n. 5608; and alſo by ſucklings, n. 3183. That by an old man is ſignified a wiſe man, and in the abſtract, wiſdom, n. 3183, 6523. That man is ſo created, that as he verges towards old age, he becomes as a child, and that then innocence is in wiſdom; as alſo that in this ſtate he may paſs the better qualified into heaven, and become an angel, n. 3183, 5608.

guided

guided and governed by the Lord, as little children by their common Father; and therefore, whatever divine truth is communicated to them, either immediately from the Fountain of all Truth, or by means of the Word, or preaching, they inſtantly receive it into their will, and ſo conſign it to life and practical uſe; and hence it is, that they ſo far excel the angels of the inferior heavens in wiſdom, ſee n. 270, 271. Such being the nature of theſe angels, they are next in honour to the Lord, who is the author of their innocence; and they are ſo far removed from all propriety, and every thing that borders upon ſelf, that they may be ſaid to live in him. Their external form expreſſes great ſimplicity, and they appear in the ſight of the inferior angels as little children with little ſhow of wiſdom, whilſt they are in reality the wiſeſt of all the angels, yet knowing at the ſame time, that they are only receivers of all they have, and that it is a part of wiſdom to be ſenſible of it, and alſo that what they do know is nothing in compariſon with the things they are ignorant of: to be thoroughly convinced of this truth they call the firſt ſtep to wiſdom. Theſe angels are without any garment or covering, for nakedneſs correſponds to innocence (191).

281. I have diſcourſed much with the angels concerning innocence, and been informed by them, that innocence is the eſſence of all good, and that the latter cannot ſubſiſt without it, conſequently that wiſdom is only ſo far wiſdom, as it leads to innocence; and that the ſame may be ſaid of divine love, charity towards our neighbour, and faith ((192); from whence it will follow, that without innocence no man can be qualified for heaven, according to thoſe words of our Lord; "Suffer the "little children to come unto me, and forbid them not, for of "ſuch is the kingdom of heaven: Verily I ſay unto you, that "whoſoever ſhall not receive the kingdom of heaven as a little

(191) That all in the inmoſt heaven are innocences, n. 154, 2736, 3887: and that therefore they appear to others as children, n. 154: alſo that they are naked, n. 165, 8375. That it is cuſtomary with ſpirits, in teſtimony of their innocence, to throw off their garments, and appear naked, n. 8375, 9960.

(192) That innocence is eſſential to every good of love, and every truth of faith, n. 2526, 2780, 311, 3994, 6013, 7840, 9262, 10134. That no one deſtitute of innocence is admitted into heaven, n. 4797.

"child,

" child, ſhall not enter therein," Mark x. 14, 15. Luke xviii. 16, 17. where, as well as in other parts of the Word, by *little children* we are to underſtand *innocent perſons*. The ſtate of innocence is alſo deſcribed by our Lord, Matt. vi. 24, &c. but merely by correſpondences. The reaſon why good is only ſo far good as innocence is in it, is becauſe all good is from the Lord, and innocence conſiſts in a diſpoſition to be led and governed by him. I was alſo informed, that good and truth can only be mutually conjoined by the medium of innocence; and that therefore any angel is only ſo far an angel of heaven, as he partakes of innocence, for heaven is not in any one till truth be joined to good within him: therefore it is, that this conjunction of truth and good is called the heavenly marriage, for this conſtitutes heaven. I was alſo informed, that true conjugal love derives its nature from innocence, as proceeding from the union of good and truth in two minds, viz. of huſband and wife, which union, in its deſcent from above, is repreſented under the form of conjugal love; for where two ſuch perſons are joined together, they neceſſarily love each other, and in them the conjugal ſtate may be called a diſplay of the delights of infancy and innocence (193).

282. As innocence (*) is the very eſſence of good in the angels of heaven, it follows, that divine good proceeding from the Lord muſt include it in its principle, for it is that very

(193) That true conjugal love is innocence, n. 2736. That conjugal love is a mutual conſent of wills in both parties, n. 2731. That they who are in the inward principle of conjugal love dwell together in heaven, n. 2732. That they become one through union of minds, n. 10168, 10169. That true conjugal love derives its origin and eſſence from the union of good and truth, n. 2728, 2729. Of the angelical ſpirits, who have a true perception of the conjugal ſtate from the idea of good and truth in conjunction, n. 10756. That conjugal love entirely correſponds to ſuch conjunction, n. 1094, 2173, 2429—9495, 9637. That for this reaſon by *Marriage* in the Word, we are to underſtand the marriage or conjunction of good and truth, as it ſubſiſts in heaven, and ſhall do in the new church, n. 3132, 4434, 4834.

(*) Innocence throughout this chapter is not to be taken in a mere negative ſenſe, or freedom from evil, for ſo our author does not mean it; but as a poſitive good from the Lord, conſiſting in that heavenly congruity and diſpoſition in all the powers and properties of the ſoul, which render it as a well tuned inſtrument of divine harmony, or as the ſubſtratum or ſubject of every divine virtue, gift, and grace. Tr.

principle

principle in the angels that diſpoſes and qualifies them for all the bleſſedneſs of heaven. The caſe is ſimilar with regard to little children, whoſe interiour is not only formed by a transflux of innocence from the Lord, but alſo diſpoſed and adapted to receive the good of cœleſtial love, foraſmuch as the good of innocence acts from their inmoſt faculties, and is, as was ſaid before, the eſſence of every good: and as all innocence is from the Lord, therefore he is called in the Word, *The Lamb*, for Lamb ſignifies innocence (194); and as innocence is the eſſence of all cœleſtial good, ſo it affects the minds of others with ſo much ſweetneſs and delight, that he who is ſenſible of its influence (as happens on the approach of any angel from the inmoſt heaven) is, as it were, raviſhed from himſelf, and feels a joy which far ſurpaſſes any that this world can yield—I ſpeak this from experience.

283. All who are in the good of innocence are, in proportion thereto, cordially affected with the ſame in others; but it is far otherwiſe with thoſe that are not in a ſimilar ſtate; and therefore all the infernals are utter enemies to innocence, though they have no idea of what it is, nay, their evil nature is ſo oppoſite to it, that they burn with a deſire to injure every innocent perſon, and therefore cannot bear with little children, but are ſeized with a rage at the ſight of them, and long to do them a miſchief: hence it appeared evident to me, that a contracted ſpirit, filled with the love of ſelf, is contrary to innocence, as is the caſe of all in hell (*).

(194) That Lamb in the Word ſignifies innocence, and the good thereof, n. 3994, 10132.

(*) This deſcription of infernal ſpirits by our author, as to their enmity to all innocence and goodneſs, exhibits likewiſe a melancholy, but too true a repreſentation of that malignity, which the human nature is capable of in its greateſt degree of depravity and corruption; as when men, ſelf-alienated from divine grace, and abandoned to evil, inſtead of being the temple of the living God, through the effectual operation of his ſpirit, become the habitation of evil ſpirits, and, as ſuch, haters of their brethren, and deſpiſers of them that are good: ſo true it is, that man even in this life may be as an angel or a devil, according to the ſpirit that governs him; for his ſervants we are to whom we obey, and become like unto the maſter that rules over us. Tr.

Concerning the State of Peace in Heaven.

284. He that has not been in the peace of heaven, can have no true perception of that peace which the angels enjoy, forasmuch as the perceptions of man, during his close connexion with this mortal body, are in nature, and hinder such experience; and therefore, in order to be capable of it, he must be brought into such a state of elevation above nature, by an abstraction of his spirit from the body, that he may be with the angels: now as by this means I have been favoured with the privilege of experiencing this heavenly peace, I am qualified to give some account of it; not as though human language were equal to the description, but in such words as may express it comparatively with that rest or tranquillity [commonly called peace] of mind, which is the common privilege of godly persons.

285. There are two most inward principles in heaven, viz. innocence and peace; and they are called most inward or inmost, as proceeding immediately from the Lord. Innocence is that from which springs every good in heaven; and peace is that which constitutes the delightful sense or relish [*jucundum boni*] of such good; for every good has its delightful sensation [*suum jucundum*]: now both the good, and its delightful savour or relish, are in the love property [*sunt amoris*], for what we love we call good, and take delight therein; and consequently these two inmost principles of innocence and peace proceed from divine love, and constitute the central joy of angels. That innocence is the fundamental ground of good, see the preceding article; and that peace is the ground of delight, arising from the good of innocence, will appear from what follows.

286. And first for the origin of peace: and this has its source in the Lord from the union of his Divinity with his Divine Humanity, and so giving birth to the divine peace in heaven by his communication with the angels, and more particularly by the conjunction of good with truth in every angel: and as such is the origin of peace in heaven, it must necessarily be

be a divine principle communicating bleſſedneſs to every good therein, and be the ſpring of a joyous life in all the cœleſtial inhabitants, it being nothing leſs than the joy of divine love flowing from the Lord into every one of them. Such is that peace which conſtitutes the joys and happineſs of the bleſſed above (195).

287. From this divine original of peace the Lord is named the Prince of Peace, and ſpeaks of himſelf as the author and giver of it: hence likewiſe the angels are called the Angels of Peace, and heaven the Habitation of Peace, as in the following places: "Unto us a child is born, unto us a ſon is given, and "the government ſhall be upon his ſhoulder; and his name "ſhall be called, Wonderful, Counſellor, The mighty God, "The everlaſting Father, The Prince of Peace: Of the in-"creaſe of his government and peace there ſhall be no end," Iſai. ix. 6, 7. Jeſus ſaid, "Peace I leave with you, my peace "I give unto you: not as the world giveth, give I unto you," John xiv. 27. "Theſe things I have ſpoken unto you, that "in me ye might have peace," John xvi. 33. "The Lord lift "up his countenance upon thee, and give thee peace," Numb. vi. 26. "The ambaſſadors of peace ſhall weep bitterly; the "highways lie waſte," Iſai. xxxiii. 7, 8. "The work of "righteouſneſs ſhall be peace; and my people ſhall dwell in "a peaceable habitation," Iſai. xxxii. 17, 18. And that by peace in the Word we are to underſtand a divine and heavenly peace, will appear from other places wherein it is mentioned, as Iſai. lii. 7. liv. 10. lix. 8. Jer. xvi. 5. xxv. 37. xxix. 11. Hag. xi. 9. Zech. xviii. 12. Pſa. xxxvii. 37. and elſewhere. Foraſmuch as peace ſtands alſo for the Lord its author, for heaven, for heavenly joy, and the bleſſing of every good; therefore the uſual ſalutation in old times, from whence we alſo derive the cuſtom, was, "Peace be with you!" And this received divine

(195) That by peace, in the higheſt ſenſe of the word, is meant the Lord, as being the fountain of peace, and in the inward ſenſe, heaven, as the ſeat of peace, n. 3780, 4681. That peace in the heavens is a divine influx, conſtituting eſſentially the bleſſedneſs of every good and truth therein, and that the nature of it is incomprehenſible by man, n. 92, 3780, 5662, 8455, 8665. That divine peace is in every good, but not in truth void of good, n. 8722.

ſanction

ſanction from our Lord, when he ſent out his diſciples, ſaying: "Into whatſoever houſe ye enter, firſt ſay, Peace be to this "houſe; and if the ſon of peace be there, your peace ſhall "reſt upon it," Luke x. 5, 6. And likewiſe, when our Lord appeared to the apoſtles, he ſaid, "Peace be unto you," John xx. 19, 21, 26. The ſtate of peace is alſo ſignified in the Word by, "A ſweet ſavour unto the Lord," as in Exod. xxix. 18, 25, 41. Lev. i. 9, 13, 17. ii. 2, 9. vi. 8, 14. xxiii. 12, 13, 18. Numb. xv. 3, 7, 13. xxviii. 6, 8, 13. xxix. 2, 6, 8, 13, 36. A ſweet ſavour, or a ſavour of reſt, ſignifying, in a heavenly ſenſe of the word, the perception of peace (196). And becauſe peace ſignifies the union of the Divinity with the Divine Humanity in the perſon of the Lord, and his conjunction with heaven and his church, and with all that receive in both, accordingly was the ſabbath inſtituted in remembrance thereof, and had its name from reſt or peace, being a holy repreſentative of the church; and therefore the Lord called himſelf Lord of the Sabbath, Matt. xii. 8. Mark ii. 27, 28. Luke vi. 5. (197).

288. As the peace of heaven is that inward divine principle which gives bleſſing to all the good in the angels, ſo it only manifeſts itſelf to them perceivably by a heart-felt joy, when in their happieſt frames; as alſo by a ſweet reliſh of the truth which is concordant with their particular good, when they hear it; and by an exhilarating delight on the union of both, diffuſing a joyous influence in all they do, and all they think, and manifeſting itſelf in all their looks. However, this peace, as

(196) That odour or ſavour in the Word, ſignifies the perceptivity of what is well pleaſing, or otherwiſe, according to the kind or quality of good and faith predicated of, n. 3577, 4626, 4628, 4748, 5021, 10292. That odour of reſt, when ſpoken of Jehovah, ſignifies perception of peace, n. 925, 10054. That therefore incenſe, perfumes, and the odours in oils and ointments, become repreſentatives, n. 925, 4748, 5621, 10177.

(197) That the ſabbath, in the higheſt ſenſe of the word, ſignifies the union of the Divinity and Divine Humanity in the perſon of the Lord; in the inward ſenſe, the conjunction of his Divine Humanity with heaven and with his church; and in general, the conjunction of good with truth, or the heavenly marriage, n. 8495, 10356, 10730. Hence, that reſt on the ſabbath day is ſignificant of the ſtate of that union, and, in a relative ſenſe, of the conjunction of the Lord with man, as the efficient cauſe of his peace and ſalvation, n. 8494, 8510, 10360, 10367, 10370, 10668, 10730.

to its ſpecifick quality and degree, differs in the different heavens, according to the innocence of their inhabitants reſpectively; for innocence and peace, as was ſaid before, go hand in hand with one accord, innocence being the ſource of heavenly good, and peace the delightful ſenſation of that good [*jucundum illius boni*] ſo that nearly the ſame that was ſaid in the preceding article, of the ſtate of innocence in heaven, may be ſaid of peace in this, as they are conjoined in like manner with good, and its pleaſant fruit; for good is known by the delight it yields, and the particular delight diſtinguiſhes the kind of its proper good, and is owned by it. Hence it appears, that the angels of the inmoſt or third heaven are in the third or inmoſt degree of peace, as being in the third or inmoſt [higheſt] degree of innocence; and that the angels of the inferior heavens are in a lower degree of peace, as being in a lower degree of innocence, ſee above, n. 280. That innocence and peace go together, like good, and the pleaſing ſenſation of it, may be known by little children, which are in peace, becauſe in innocence; and becauſe in peace, there all things ſerve to them as matter of play and harmleſs delight: however, the peace of infants is only external, for internal peace, like internal innocence, is only to be found in wiſdom, and conſequently where good and truth are conjoined, for hence comes wiſdom. There is alſo an heavenly or angelical peace in ſuch men as are poſſeſſed of wiſdom from a conjunction of good with truth, and thereby find themſelves reſigned to the will of God; but this peace, during their abode here, lies concealed in their inner man, but is manifeſted when they quit the body, and enter into their heavenly reſt, for then the things that were hidden will be revealed.

289. As divine peace originates from the conjunction of the Lord with heaven, and particularly in every angel, from the conjunction of good and truth, therefore the angels, when in their higheſt ſtate of love, are in their moſt perfect ſtate of peace, for then good and truth are in their moſt perfect conjunction with them (*). That alternate changes of ſtates take

(*) The reader, for the better underſtanding of our author's meaning, is to take with him all along, that as the two chief conſtituent principles of man's

 ſpiritual

place in the angels, ſee above, n. 154 to 160. Similar to this is the regeneration of man, when the conjunction of good and truth is formed within him; which more eſpecially is effected after temptations, when he enters into the delightful ſtate of heavenly peace (198). This peace may be compared to a lovely morning in the ſpring ſeaſon, when nature appears revived, as well as beautified, by the warmth and ſplendor of the newly riſen ſun, whilſt grateful odours, exhaling from the vegetable world, mix their rich ſweets with the deſcending dew of heaven, and at the ſame time that they add fertility to the earth, regale the ſenſes, and exhilarate the minds of men: and this compariſon muſt appear the more apt, as the morning redneſs in the ſpring time correſponds to the ſtate of peace in the heavenly angels, ſee n. 155 (199).

290. I have alſo converſed with the angels on the ſubject of peace, and told them, that the men of our world call that peace, when wars and hoſtilities ceaſe between nations, and enmity and diſcord between neighbours; and have no other notion of internal peace, than of that which conſiſts in a freedom from anxious cares about things future, and eſpecially in a pleaſing tranquillity of mind ariſing from the ſucceſs of their temporal affairs: to which the angels replied, that however ſuch eaſe and tranquillity might, in their opinion, carry in them the appearance of peace, yet they had nothing of the true nature of it, except with thoſe who were in the principle of cœleſtial good, as in that good only the true peace was to be found, ſeeing that it was a pure influence emaning from the Lord into their inmoſt or ſuperior faculties, and thence deſcending into their inferior ones, and ſo producing true reſt and tranquillity of

ſpiritual nature are the will, and the underſtanding or intellect, ſo the divine good of love is the perfection of the former, and the divine light of truth that of the latter; and that when theſe two principles or faculties in man are thus dignified and exalted, he is then in his moſt perfect ſtate, as having the higheſt good and truth conjoined or united in him: hence proceeds, derivatively from the Lord, the relative perfection both of men and angels.

(198) That the conjunction of good and truth in a regenerate perſon is effected when in a ſtate of peace, n. 3696, 8517.

(199) That the ſtate of peace in heaven is comparatively as a delightful ſpring morning on earth, n. 1726, 2780, 5662.

mind,

mind, and the joy that proceeded thence: but as to thoſe who are in the evil principle, they know not what peace is (200); for as to that apparent tranquillity and pleaſure which they have, when things go according to their wiſhes, it is all external and ſuperficial only, whilſt enmity, hatred, revenge, and wrath, with other evil paſſions, remain unmortified within, and are ready to break out on the firſt provocation or incitement, when unreſtrained by fear; and that therefore what pleaſure they are capable of is founded on infanity; but that of thoſe who are principled with good, on wiſdom, the difference between them being nothing leſs than that which is betwixt hell and heaven.

Of the Conjunction of Heaven with Men.

291. It is a received doctrine in the church, that all good is from God, and none originally from man, and that therefore no one ought to aſſume any merit to himſelf on that account: and it is equally confeſſed, that evil is from the Devil; and accordingly it is common for thoſe, who ſpeak from doctrine, to ſay of ſuch as live well, preach the truth, and are of a godly converſation, that they have God for their guide, and the contrary of ſuch as are of bad life and converſation; but this could not be ſo were there no communication between heaven and hell and men, and that with their wills and intellects, as from theſe the body is actuated, and the mouth ſpeaks. What kind of communication or conjunction this is, ſhall now be ſhewed.

292. There are good ſpirits and evil ſpirits preſent with every man; by the former he has communication with heaven, by the latter with hell; now both theſe kinds of ſpirits belong to that intermediate ſtate or world of ſpirits which is betwixt heaven and hell, of which we ſhall particularly treat hereafter. When theſe ſpirits come to any man, they enter into the whole of his memory, and the whole of his thinking; the evil ſpirits

(200) That the luſt ariſing from the love of ſelf, and the love of the world, hinder all true peace, n. 3170, 5662. That ſome place peace in diſſipation, and things contrary to the nature of peace, n. 5662. That there can be no true peace till evil luſts be firſt eliminated, n. 5662.

into

into all the evil that is in his memory and thoughts, and the good ſpirits into all the good therein: now theſe ſpirits know nothing of their being in the perſon, but all the time they are with him, ſuppoſe that his memory and thoughts are their own; neither do they ſee him, for the things in our ſolar world are not objects of their ſight (201). The Lord has in a particular manner provided, that the ſpirits ſhould not know that they are preſent with the perſon, for were they to know this, they would converſe with him, and ſo the evil ſpirits would have power to deſtroy him; for as they are conjoined with hell, they covet nothing more earneſtly than his deſtruction, not only as to his ſoul, or which is the ſame, his faith and love, but alſo as to his body: but it is far otherwiſe when they converſe not with him, for in that caſe they know not that they think his thoughts, nor communicate them to their fellow-ſpirits, for they converſe together from man, as it were by proxy, whilſt at the ſame time they believe that they think and ſpeak from themſelves; now as it is natural for every one to eſteem and love himſelf, ſo theſe ſpirits are allured to eſteem and love the man [for their own ſakes] without knowing that they do ſo. That ſpirits are thus conjoined with man, I can and do certify from many years full experience.

293. That ſpirits which communicate with hell are alſo joined to man, is becauſe that man is born into all kinds of evil, which are, as it were, the elements of his natural life; and therefore, unleſs ſpirits ſimilar to himſelf were joined to him, he could not live, nor conſequently be reformed and regenerated; ſo that he is continued in life by means of his communication with evil ſpirits, and attracted to good by the good ſpirits, and ſo ſtands in a kind of equilibrium between both, and in this equilibrium conſiſts his liberty or free will, whereby he is in a capacity of eſchewing the evil, and chuſing the good,

(201) That angels and ſpirits are preſent to every man, and that through them he has communication with the ſpiritual world, n. 697, 2796, 2886, 2887, 4047, 4048, 5846 to 5866, 5976 to 5993. That man cannot live without the aſſociation of ſpirits, n. 5993. That man does not ſee thoſe ſpirits, nor is ſeen by them, n. 5885. That ſpirits can ſee nothing in this ſolar world belonging to man, unleſs they are permitted to converſe with him, n. 1880.

and

and alſo of being principled with the latter, which could not be effected, were he not in the power of free will; nor could he be thus free, did he not ſtand in the exact medium between the equal influence of evil ſpirits on the one hand, and the counter influence of good ſpirits from heaven on the other (*). It has likewiſe been made known to me, that if man, as now born and conſtituted in his preſent fallen ſtate, had not the power of being in the evil that he chuſes, and was deſtitute of free will, he could not continue in life; as alſo that he cannot be compelled to good, foraſmuch as what he does by conſtraint makes no part of his proper life, nor continues with him; but that the good which he receives freely, takes root in his will, and ſo becomes, as it were, his own property: and hence it is, that man may have communication with hell, and alſo with heaven.

294. What kind of communication ſubſiſts betwixt heaven and good ſpirits, and what betwixt hell and evil ſpirits, and conſequently what kind of conjunction is formed thereby reſpectively, ſhall here be mentioned. All ſpirits in the world of ſpirits have communication with heaven or hell, the good with the former, the evil with the latter; and both heaven and

(*) It muſt be owned, that the diſcoveries held forth to us in this article or ſection, are no leſs wonderful than important, as explaining man's relation to good and evil ſpirits; his communication with heaven or hell through them; and the origin of free will. Surely, I think, that human reaſon on invention could never have hit on theſe diſcoveries, nor that cool unbiaſſed reaſon can eaſily reject them when offered, eſpecially as they ſo well conſent with what is recorded in the ſacred writings concerning the agency and influence of ſpirits on the human intellect and will: nor is it any new point of belief in the church, that the influence and operations of the Holy Spirit on the hearts and minds of pious Chriſtians are conducted by the inſtrumentality of the good angels, who are ſtiled "miniſtring ſpirits ſent forth to miniſter for them who ſhall be heirs of ſalvation:" and by like authority we may conclude, that Satan advances the dominion of ſin, and "worketh in the hearts of the children of diſobedience" by the miniſtry of his evil angels. And as the holy angels are repreſented in Scripture as miniſtring in ſpiritual things from God to man, ſo are they likewiſe there repreſented as the mediums or conveyancers through which ſpiritual ſacrifices aſcend from man to God; thus Rev. viii. 3, 4. "And another angel came, and ſtood at the altar, "having a golden cenſer; and there was given unto him much incenſe, that he "ſhould offer it with the prayers of all ſaints upon the golden altar which was "before the throne: and the ſmoke of the incenſe, with the prayers of the ſaints, "aſcended up before God out of the angel's hand." Tr.

hell are diſtinguiſhed into ſeparate ſocieties, to one of which every particular angel belongs, and as he ſubſiſts by influx from it, ſo he co-operates in all things with it: hence it is, that accordingly as a man is joined to ſpirits good or bad, ſo is he joined to heaven or hell, and alſo to that particular ſociety in either, which he reſembles moſt in his affections or prevailing love; for all the heavenly ſocieties are claſſed according to their affections of good and truth; and all the infernal ſocieties according to their affections of evil and falſe. Concerning the ſocieties of heaven, ſee above, n. 41 to 45, as alſo, n. 148 to 151.

295. As man is with regard to his affections or love, accordingly ſimilar ſpirits are joined to him, the good ſpirits by appointment from the Lord; but the evil ſpirits are attracted to him by man's ownſelf, however the ſpirits that are for his companions are changed according as his affections vary; thus one ſort attends him in his infancy, another in childhood, a third ſort in youth and manhood, and another in old age: in infancy he is attended by ſuch ſpirits as are more particularly diſtinguiſhed for their innocence, and as ſuch communicate with the inmoſt or third heaven; in early youth by thoſe who are in the affection of knowledge, or ſuch as communicate with the loweſt or firſt heaven; in riper age by thoſe who are in the affection of truth and good, and ſo on to intellectual attainments, and as ſuch communicate with the ſecond or middle heaven; and in old age they have for their aſſociated ſpirits ſuch as excel in wiſdom and innocence, and have communication with the inmoſt or third heaven: but this aſſociation or adjunction is effected by the Lord in thoſe who are in a capacity of being reformed and regenerated, and not in any elſe, it being otherwiſe with ſuch; for though perſons, who are in no ſuch capacity, have good ſpirits attending them to keep them from evil, as far as it is poſſible to be done, yet their cloſe connexion [*conjunctio*] is with evil ſpirits that communicate with hell, from whence they are ſupplied with aſſociates of like diſpoſition with themſelves: thus, if they are addicted to ſelf-love, given to filthy lucre, revengeful, or adulterers; in this caſe ſimilar ſpirits become preſent to them, and unite with their evil affections; and where ſuch

ſuch a one cannot be kept from evil by the good ſpirits, they inflame his evil paſſions, and enter in and dwell with him. In this manner bad men are joined to hell, and good men to heaven.

296. That man is thus under the government of ſpirits by divine appointment, is becauſe he is not conſtituted, in his preſent ſtate, according to the laws and order of heaven; but ſubject, by the depravity of his nature, to the evils which originate from hell, and as ſuch contrary to the order of heaven, to which he muſt be reſtored, which can only be by the miniſtry of ſpirits, whereas the matter would be otherwiſe were man born perfect according to the order of heaven: for in ſuch caſe he would not have been under the mediate government of ſpirits, but under that of divine inſtinct, and ſubject to the general laws of influx; and by influx man is now governed as to thoſe things which proceed from his thoughts and will into act: as for example, his words and actions; for theſe flow ſpontaneouſly, according to the eſtabliſhed laws of order in this natural world, with which the ſpirits that are joined to him have nothing in common. The inferior animals alſo are governed by a general inſtinct, or influx from the ſpiritual world, for they are in the appointed order of their nature, which they could not corrupt or deſtroy, as being without rationality (202). As to the difference between men and them, ſee above, n. 39.

297. With reſpect to the conjunction of heaven with man, we are moreover to know, that the Lord acts upon him according to the eſtabliſhed laws of order, both inwardly and out-

(202) That the difference between the human and the beſtial nature conſiſts in the capacity of the former to be exalted to a participation of the divine: that men are qualified by grace to think of God, to love him, and to be joined to the Lord, and conſequently to become heirs of eternal life, of which the brute beaſts are in no wiſe capable, n. 4525, 6323, 9231. That the brutes come into the world in the appointed order of their nature, and therefore in a condition every way ſuitable thereto; but that it is otherwiſe with man, who is to be introduced again into the primitive order and condition of his nature by inſtruction, and the improvement of his intellectual faculties, n. 637, 5850, 6323. That according to the general law of influx in human nature, thought ſpontaneouſly forms itſelf into ſpeech, and the will into bodily geſtures and acts, n. 5862, 5990, 6192, 6211. Concerning the general laws of influx from the ſpiritual world into the life of brutes, n. 1633, 3646.

wardly,

wardly, and diſpoſes him to receive the heavenly influence, that ſo both parts of his conſtitution, viz. the outward and inner man, may mutually co-operate in an uniform obedience to his government. This influx from the Lord is called immediate, and the former by angels, which depends on this, is called mediate influx: immediate influx is from the Lord's Divine Humanity into the will of man, and through the will into the underſtanding; or, in other words, into his good, and through the good into his truth; or, which amounts to the ſame, into his love, and through the love into his faith, but not alternately, or *vice verſâ*, much leſs into a faith without love; or into a truth without good; or into underſtanding not influenced by the will. This immediate kind of divine influx never ceaſes, and is received in the good principle by the good, but not by the evil, for theſe reject, ſtifle, or pervert it; and therefore they continue in that kind of evil life, which in a ſpiritual ſenſe is called death (203).

298. The ſpirits that are aſſociated to a man, whether they be ſuch as communicate with heaven, or with hell, never operate on him by influx from their memory and thoughts; for in that caſe he would be led to miſtake their memory and thoughts for his own, ſee above, n. 256; but the influence which he receives from heaven through them is affection principled with the love of good and truth, and that which he receives from hell through them is affection principled with the love of what is evil and falſe; and as the man's affection is concordant with the influx, ſo far he receives it into his mind and thoughts, for

(203) That influx is twofold, immediate from the Lord, and mediate through the ſpiritual world, n. 6063, 6307, 6472, 9682, 9683. That there is an immediate influx from the Lord into the moſt minute particular things [*in omnium ſingulariſſima*] n. 6058, 6474 to 6478, 8717, 8728. That the divine influence extends to the firſt and laſt in all things, and how, n. 5147, 5150, 6473, 7004, 7007, 7270. That the divine influx is into the good property in man, and through good into truth, and not *vice verſâ*, n. 5482, 5649, 6027—10153. That the vital principle flowing from the Lord is varied according to the ſtate of man, and his reception of it, n. 2069, 5986, 6472, 7343. That in the wicked, the good influx from the Lord is changed into evil, and truth into falſhood; this from experience, n. 3643, 4632. That ſo much of good and truth is received by influx from the Lord, as is not obſtructed by the contrary properties in man, n. 2411, 3142, 3147, 5828.

man's

man's inward thoughts keep pace with his affection or love; but in proportion to their disagreement the influx is rejected. Hence it appears, that as man receives not his thoughts through the spirits, but only the affection of good, or of evil, that he is endowed with election, or is free to receive good or evil, concerning which he is instructed in the written Word; now which of these he receives into his mind with affection and desire, that becomes his own, or a principle within him; but what he does not so receive, that makes no part of himself, or is not appropriated to him. Thus much may suffice to shew the nature of influx of good from heaven, and of evil from hell in man.

299. It has also been given me to know whence anxiety, grief, and that sadness of mind, which we call melancholy in man, proceed: there are certain spirits which are not yet joined to hell, as being newly departed from the body (of which hereafter when we come to treat of the world of spirits) which take delight in things indigested and putrid, such as meats corrupted in the stomach, and hold their confabulations in such sinks of uncleanness in man, as suitable to their impure affections; now if these their affections are contrary to those in man, they become in him the occasion of sadness and melancholy; but on the contrary, if they correspond to his own affections, he is pleased and delighted therewith. These spirits appear near to the stomach, some to the right, some to the left of it, some higher, some lower, some nearer, some more distant, according to their different kinds of affection; and that they cause uneasiness of mind, I am fully convinced by much experience: I have seen and heard them, and felt the uneasiness caused by them, and I have also conversed with them: upon their removal the uneasiness has ceased, and returned upon their return; and I have also been sensible of its increase and decrease, according to the degrees of their approach or removal respectively: and hence I have learnt whence it comes, that they who have no notion of conscience, from not having any themselves, ascribe the anguish of it to disorders in the stomach or bowels (204).

300. The

(204) That they who are without conscience themselves, have no notion of what conscience is, n. 7490, 9121. That there are some, who, when they hear

 mention

300. The communication [*conjunctio*] of heaven with man, is with the interiour of his mind, that is, with his ſpiritual or inner man, and with his natural or external man by correſpondences, of which more particularly in the following article, wherein we ſhall treat of the conjunction of heaven with man through the Word.

301. That the conjunction of heaven with man is of ſuch a nature, that they have a mutual dependence on each other, ſhall be ſpoken to in the following article.

302. I have converſed with the angels on this ſubject, and told them, that ſuch as are members of the church on earth do indeed doctrinally hold, that all good is from God, and that angels are preſent with men; but that few inwardly and truly believe that they are joined to them, much leſs in their thoughts and affections. To which the angels replied, that they knew there was ſuch a contradiction betwixt profeſſion and actual belief among men in this matter, and eſpecially in the church, which they wondered at the more in thoſe who were in poſſeſſion of the Holy Scripture, which inſtructed them in the things of heaven, and man's communication therewith, eſpecially as his power of thinking, and the whole of his ſpiritual life, depended on ſuch communication and conjunction with ſpirits: moreover they ſaid, that the cauſe of this ignorance in man was his belief, that he lived wholly from himſelf, without any connexion with the Author and Fountain of Life; and that his connexion was through the medium of the heavens, and that were this broken or interrupted man would inſtantly die. Did man firmly believe, as is the very truth, that all good is only from the Lord, and all evil from hell; in that caſe he would not aſſume any merit to himſelf on account of the former,

mention made of conſcience, turn it into ridicule, n. 7217. That ſome believe there is no ſuch thing; others, that it is nothing more than ſome natural melancholy or diſorder, occaſioned by bodily indiſpoſition, or diſappointment in worldly matters; and ſome, that it is only ſuperſtition in vulgar minds, n. 950. That there is a true conſcience, a ſpurious conſcience, and a falſe conſcience, n. 1033. That remorſe of conſcience is an uneaſineſs of mind for ſomething unjuſt, deceitful, or evil, that a man has done, which he conſiders as contrary to his duty to God or his neighbour, n. 7217. That they, and they only have conſcience, who love God and their neighbour, n. 831, 965, 2380, 7490.

nor

nor would the latter be imputed to him; but in all the good he thinks or does, he would look up to, and aſcribe the praiſe of it to the Lord, and all the evil wherewith he is tempted he would give back to hell from whence it came; whereas by diſbelieving all influx, either from heaven or hell, and by ſuppoſing that all he thinks and wills is in and of himſelf alone, he appropriates to himſelf the evil, and corrupts the good by a vain conceit of ſelf-righteouſneſs.

Of the Conjunction of Heaven with Man by the Word.

303. All who reaſon from any depth of thinking know well, that there is a connexion between all things and their firſt cauſe through intermediate cauſes, and that whatever is not ſo connected muſt immediately ceaſe to be, as nothing can ſubſiſt from itſelf, but from ſomething prior to itſelf, and all things from that which is original, or firſt; and that this connexion, with what is prior to itſelf, is an effect from its efficient cauſe, which cauſe being removed, the effect neceſſarily ceaſes. Hence it is become a maxim among the learned, that ſubſiſtence is no other than a continuation of exiſtence; and that therefore all things ſubſiſt from that firſt cauſe to which they owe their exiſtence: but as to the particular connexion of every thing with its prior cauſe, and ſo back to the firſt cauſe or origin of all things, this is ſo multifarious, as not eaſily to be deſcribed; and therefore let it ſuffice to obſerve in general, that there is ſuch a connexion betwixt the ſpiritual and natural worlds, that all things in the latter correſpond to thoſe in the former, concerning which correſpondence, ſee n. 103 to 115; as alſo that there is a connexion, and conſequently a correſpondence between all things in man, and all things in heaven, of which, ſee above, n. 87 to 102.

304. Man is ſo formed by his nature, as to be capable of connexion and conjunction with the Lord, but only conſociation with the angels of heaven; and why not conjunction, is becauſe he

he is by creation ſimilar to an angel with reſpect to his inward man, having a like will and a like underſtanding, and therefore after death, if his life had been according to the divine order and laws, becomes an angel, and of like wiſdom with the angels; and therefore by man's conjunction with heaven is meant his conjunction with the Lord, and his conſociation with the angels; for heaven is not conſtituted from any thing proper or peculiar to the angels, but from the Divinity of the Lord; and that this is ſo, ſee above, n. 7 to 22. But man has, moreover, this privilege above the angels, that he not only belongs to the ſpiritual world with reſpect to his interior part, but is alſo an inhabitant of this natural world in reſpect to his exterior or outward man. Now to this latter part of his compoſition appertain all things belonging to his natural or external memory, together with his thoughts and imaginations from thence, as in general is his knowledge of arts and ſciences, and the natural delights theſe yield him; as likewiſe his natural ſenſes, ſpeech, and actions, which conſtitute the loweſt part of his nature, and are the ultimate things in which the divine influx terminates; for it paſſes through what is intermediate in man to the moſt inferior parts of his compoſition: whence it will appear, that in man is the laſt and loweſt diſplay of the divine influx and order, and, as it were, the baſis and foundation of it. Now, as ſuch is the tranſit of the divine influx through its medium (the angelical heaven) to its ultimatum or termination in man; and as nothing is unconnected or independent, ſo the conjunction of heaven and mankind forms ſo cloſe and neceſſary a relation between them, that neither can ſubſiſt without the other; inſomuch that men without heaven would be as a chain without a faſtening [*catena ablato unco*] and heaven without mankind, as a houſe without a foundation (205).

305. But

(205) That nothing exiſts from itſelf, but from a prior cauſe, and all things from a firſt cauſe: that they owe their ſubſiſtence to that from which they derive their exiſtence, as ſubſiſtence is a continuation of exiſtence, n. 2886, 2888, 3627—6056. That divine order terminates not ſhort of man, but in man as its ultimatum, n. 634, 2853, 3632—10329, 10335, 10548. That internal and ſpiritual things paſs by ſucceſſive order of influx into external and natural things, as into their extreme or limit, where they exiſt and ſubſiſt, n. 634, 6239, 6465, 9216, 9217.

305. But forasmuch as man has broken his connexion with heaven, by that which has estranged his affections from heavenly things, and turned them to self and the world by the love thereof, and so withdrawn himself from good, that he was no longer in a capacity to serve for a basis and foundation to heaven; therefore the Lord has graciously provided a substitute in the room thereof by the medium of the Word, for his conjunction with heaven; and how this serves for such a medium has been shewed in many places of the work intitled *Arcana Cœlestia*, or *Heavenly Secrets*, which are to be found collected together in a little treatise on the *White Horse*, spoken of in the Apocalypse; as also in the appendix to the *Heavenly Doctrine*, from which some articles are adduced in the notes underneath (206).

306. I have been informed, that the most ancient church on earth had immediate revelations, as their minds and affections were turned towards heaven, and therefore, that then there was

9217. That interior things exist and subsist in their last state in simultaneous order, n. 5897, 6451, 8603, 10099. That all things are continued in a chain of connexion from first to last, n. 9828. That therefore the first and last signify the whole of any thing, n. 10044, 10329, 10335; and that the strength and power of the preceding efficient causes are continued to the last effect, n. 9836.

(206) That the Word in its literal sense is in a natural form, n. 8783: and that because things natural are the last and lowest form of manifestation belonging to things inward and spiritual, and therefore serve as a foundation in nature for the latter to rest on, n. 9430, 9433, 9824, 10044, 10436. That the Scripture may serve to this end, it is formed by correspondences in nature, n. 1404, 1408, 1409—8615, 10687. That the Word being such in the literal sense, it is as the containing vessel of the inward and spiritual sense, n. 9407: and that it is accommodated to the use both of men and angels, n. 1769 to 1772, 1887, 2143—7381, 8862, 10322: and also the connecting medium between heaven and earth, n. 2310, 2495, 9212, 9216, 9357, 9396, 10375. That the conjunction of the Lord with man is by the Word through the medium of its interior sense, n. 10375. That this conjunction is by the Word throughout, and therefore that it is of wonderful virtue and excellence above all other writings, n. 10632, 10633, 10634. That since the Word was committed to writing, the Lord communicates himself to man thereby, n. 10290. That the church in which the Word, and by it the Lord, is known, is to those who are without the church, and know them not, as the heart and lungs in man respectively to those parts of the body which derive their vital powers from them, n. 637, 931, 2054, 2853. That the universal church on earth is before the Lord as one man, n. 7395, 9276. Hence it is, that were there no church on earth where the Word, and by it the Lord, was known, there would be an end of the human race on this globe, n. 468, 637, 931, 4545, 10452.

a conjunction of the Lord with men; but that after that time there was no such immediate revelation, but a mediate one by correspondences, and that their divine worship consisted in these; whence the churches of those days were called Representative Churches, for they then understood the nature of correspondences and representations, and that all things on earth corresponded to spiritual things in heaven and in the church, or, which signifies the same, represented them; wherefore those natural things, in which their outward worship consisted, served them as means to their thinking spiritually, and so with the angels. After the science of correspondences and representations was lost, then the Word was committed to writing, all the words and senses of which are according to the rules of correspondency, and so containing that spiritual or inward sense in which the angels understand them; for when a man reads the Word, and understands it in its literal or external meaning, the angels receive it according to its internal or spiritual sense; for the angels think spiritually, as men think naturally; and though these two ways of thinking appear widely different, yet they come to the same by correspondency. Thus it came to pass, that after man had broken off his connexion with heaven, the Lord substituted the Word as a medium, whereby to restore that connexion.

307. In what manner heaven is joined with man by the Word, shall here be illustrated by some passages taken from it. The New Jerusalem is described in the Apocalypse as follows: "I saw a new heaven and a new earth; for the first heaven and "the first earth were passed away: and I saw the Holy City, "the New Jerusalem coming down from God out of heaven: "and the city lieth four square, and the length is as large as "the breadth: and the angel measured the city with the reed "twelve thousand furlongs: the length, and the breadth, and "the height of it are equal: and he measured the wall thereof, "an hundred and forty and four cubits, according to the mea-"sure of a man, that is, of an angel: and the building of it "was of jasper; and the city was pure gold, like unto clear "glass: and the foundations of the wall of the city were gar-"nished with all manner of precious stones: and the twelve

"gates

" gates were twelve pearls; and the ſtreet of the city was pure " gold, as it were tranſparent glaſs," ch. xxi. 1, 2, 17, 18, 21. When man reads the above deſcription, he takes it only in the literal ſenſe, as that the viſible heaven and earth ſhall periſh, and be ſucceeded by a new heaven and earth, and that on the latter ſhall deſcend the holy city Jeruſalem, of the above given dimenſions: but the angels take it in a very different ſenſe, underſtanding all thoſe things ſpiritually, which man underſtands naturally. Thus, by the new heaven and the new earth they underſtand the new church, and by the city Jeruſalem coming down from God out of heaven, its heavenly doctrine as revealed by the Lord: by the length, breadth, and height thereof as equal, and by 12000 furlongs they underſtand every good and truth contained in that doctrine in their complex or total: by the wall thereof they underſtand the truths which guard and defend that doctrine, and by the meaſure of the wall, viz. 144 cubits, which is the meaſure of a man, i. e. of an angel, all its auxiliar truths in their complex, and their ſeveral kinds: by its twelve gates of pearls, they underſtand initiatory or introductory truths, ſuch being meant thereby; and by the foundations of the wall of the city, as garniſhed with all manner of precious ſtones, the knowledges [*cognitiones*] upon which its doctrine is founded; and by pure gold like unto tranſparent glaſs, of which the city and its ſtreet conſiſted, they underſtand the good of love, from which the heavenly doctrine of the new church originates, together with all its clear, convincing truths. Such are the perceptions of the angels as touching theſe things, and ſo different from thoſe of men; and in this manner the natural ideas of men are converted and changed into ſpiritual ideas in the minds of the angels, without the latter knowing any thing of the literal ſenſe of the word, as of a new heaven and earth, of a new city called Jeruſalem, of a wall and its foundations, and of meaſures: however, the thoughts of the angels coincide with the thoughts of men by correſpondency, and meet together like the words of the ſpeaker, and the ſenſe of thoſe words in the mind of the hearer, who attends not to the ſound, but to the ſenſe of the words. From what has been ſaid, it may appear how heaven is joined with man through the medium of the Word.

Word. But to illuſtrate the matter by another example from the written Word: "In that day ſhall there be a highway out of "Egypt to Aſſyria; and the Aſſyrian ſhall come into Egypt, "and the Egyptian into Aſſyria, and the Egyptians ſhall ſerve "with the Aſſyrians. In that day ſhall Iſrael be the third with "Egypt and with Aſſyria, even a bleſſing in the midſt of the "land, whom the Lord of hoſts ſhall bleſs, ſaying: Bleſſed be "Egypt my people, and Aſſyria the work of my hands, and "and Iſrael mine inheritance," Iſai. xix. 23, 24, 25. The difference in thinking and underſtanding between angels and men, on reading the above paſſage, will appear by giving both the literal and the ſpiritual ſenſe of it. Now, according to the former, men underſtand, as meant thereby, that the Egyptians and Aſſyrians are to be converted, and find acceptance with God, and to make one church in conjunction with the people of Iſrael: but the angels interpret it ſpiritually, of the man of the ſpiritual church, who is there meant, according to the inward ſenſe; and whoſe ſpiritual part is ſignified by Iſrael, his natural part by the Egyptian, and his rational part (which is the medium between the two former) by the Aſſyrian (207): and yet both theſe ſenſes meet in one by correſpondence; and therefore, at the ſame time that the angels think and underſtand in a ſpiritual, and men in a natural manner, they are conjoined like body and ſoul, the internal ſenſe of the word being, as it were, the ſoul, and the literal ſenſe its body. Such is the Word throughout, and conſequently a fit medium of conjunction between heaven and man, to which the literal ſenſe ſerves for the baſis or foundation.

308. There is alſo a conjunction of heaven, through the Word, with thoſe that are without the church, and have not the Word; for the church of the Lord is catholick or univerſal, conſiſting of all who believe in a God, and live in charity one with another, for ſuch after death are inſtructed by the angels,

(207) That Egypt and Egyptian in the Word ſignifies natural [*naturale*], and thence ſcientifick, n. 4967, 5079, 5080—9340, 9319. That Aſhur or Aſſyrian ſignifies rational [*rationale*], n. 119, 1186. That Iſrael ſignifies ſpiritual [*ſpirituale*], n. 5414, 5801, 5803, 5812, 5806, 5817, 5826, 5951—6868, 7201, 8805, 9340.

and

and become partakers of divine truth (208); of which hereafter in its proper place, when we come to treat of the Heathens. The univerſal church in the ſight of the Lord is as one man, as was ſaid before of heaven, n. 59 to 72: but the church where the Word is, and whereby the Lord is known, is as the heart and lungs in that man. It is well known that all the viſcera and members of the body derive life from the heart and lungs through various channels and conveyances; ſo that part of mankind which is without the church where the Word is, yet derive virtue from it, as members of the ſame body: the conjunction of heaven, through the Word, with thoſe that are at a diſtance from the church, and therefore have it not, may alſo be compared to light propagated from its center to the circumference; now in the Word is divine light, and therein the Lord is preſent, and diffuſes light, in a meaſure, from thence to all that are afar off; which would not be ſo but for the Word. This may be farther elucidated by what has been ſaid before concerning the form of heaven, according to which the conſociations and communications therein are regulated: but this is among thoſe ſecrets of wiſdom, which are to be underſtood by ſpiritual minds only; for as to thoſe who are poſſeſſed of natural light, it will be too hard for them, as the former diſcover innumerable things, which the latter ſee not, or ſee but very obſcurely.

309. Unleſs ſuch a Divine Word had been diſpenſed to the inhabitants of this world, they would have been ſeparated from heaven, and in that caſe would have ceaſed to be rational creatures; for the rationality of our nature proceeds from the influx of heavenly light: beſides, men here are ſo conſtituted, as not to be capable of immediate revelation, and ſo to be inſtructed

(208) That the church, in a more eſpecial ſenſe of the word, means that church which is in poſſeſſion of the Word, and where the Lord is known by means thereof, and conſequently where divine truths are revealed from heaven, n. 3857, 10761. That in a larger ſenſe of the word, the church of the Lord conſiſts of all throughout the whole world, who lead a good life according to that religion which they profeſs, n. 3263, 6637, 10765. That all who do ſo, wherever they are, and believe in God, are accepted of the Lord, n. 2589 to 2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256; and alſo all infants whereſoever they are born, n. 2289 to 2309, 4792.

in divine truths, like the inhabitants of other worlds (of whom I have treated in a diſtinct ſmall piece) as being more in earthly affections than them, and conſequently more outward, whereas they are the inward and ſpiritual only, who are receptive of ſuch revelation; for if they who are otherwiſe ſhould receive it, yet divine truths would not enter into their intellectual faculties: and that ſuch is the nature of men now o'days on earth, is evident from many within the church, who, although they have been inſtructed from the Word concerning heaven and hell, and a life after this, yet remain unbelievers in their hearts; among whom are ſome who have ſhewed an ambition of being thought more learned than their neighbours, and conſequently from whom might have been expected greater proofs of wiſdom than from many others.

310. I have ſometimes diſcourſed with the angels concerning the Word, and told them, that ſome held it in contempt on account of the ſimplicity of its ſtyle; and that as its internal ſenſe was no longer underſtood, therefore few believed that it contained ſuch a rich treaſure of wiſdom: to which the angels replied, that though the ſtyle of the Word in the ſenſe of the latter appeared ſo ſimple, yet nothing was comparable to it for excellence, as it contained divine wiſdom, not only in every ſenſe, but in every word, and that the illumination therefrom was manifeſt in heaven, meaning thereby that it was the light of heaven, as being divine truth; for divine truth has a viſible ſplendor in heaven, ſee above, n. 132. Moreover they ſaid, that without ſuch a Divine Word men on earth would have no divine light, nor any conjunction with heaven; for in proportion to the former is the latter, and alſo every one's meaſure of revealed truth: that man's ignorance as to ſuch conjunction through the ſpiritual ſenſe of the Word, in correſpondence with its natural ſenſe, is the cauſe of his ignorance likewiſe as touching the ſpiritual perception and language of the angels, and the difference between theirs and thoſe of us poor mortals in this our natural ſtate; without underſtanding ſomething of which, he can form no judgment concerning the ſpiritual ſenſe of the Word, and how thereby man may be conjoined with heaven. They moreover ſaid, that if man believed that ſuch an inward

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and ſpiritual ſenſe belonged to the Word, and in ſome ſort framed his mind according thereto on reading it, he would advance in wiſdom's ſchool, and to a nearer conjunction with heaven, through a greater conformity to the angels in ſpiritual conceptions.

That Heaven and Hell are from Mankind.

311. That heaven and hell are from mankind, is a doctrine entirely unknown in the Chriſtian world, it being therein believed by all, that the angels were firſt created ſuch, and ſo heaven became their dwelling; and that the Devil or Satan was an angel of light, but on revolting from his obedience was caſt down from heaven, together with his rebellious crew, and that ſo hell came from them. That ſuch a belief ſhould prevail among Chriſtians is matter of aſtoniſhment to the angels, and a ſtill greater, that they ſhould be under a total ignorance as to heaven, though it ought to be ſo fundamental a doctrine in the church: as men have been ſo long in darkneſs touching theſe important points, the angels expreſſed great joy that the Lord was pleaſed now at laſt to vouchſafe to them farther diſcoveries concerning heaven and hell, in order, as far as poſſible, to diſpel that darkneſs which has continued to increaſe upon them, and that the rather, as the church [with reſpect to its preſent diſpenſation] has now entered upon its laſt period, and is near to the end of it: therefore it is their deſire that I would declare upon aſſurance from them, that there is not a ſingle angel in the univerſal heaven that was created ſuch at firſt, nor a ſingle devil in all hell that had been an angel of light, and afterwards caſt out from heaven; but that all, both in heaven and in hell, are of the human race; in the former, ſuch as had lived in the world in heavenly love and faith, and in the latter, ſuch as had lived in helliſh affections and diſpoſitions; and that the whole of hell taken collectively, or in its complex, is called the Devil and Satan, as well that hell which is behind (*), in which are

(*) Here the author is to be underſtood as ſpeaking of the ſituation of things and places as they appear to the ſpectator in the ſpiritual world, and which always have

the evil genii called the Devil, and that hell which appears in front, in which are the evil ſpirits called Satan (209); of which ſhall be ſpoken more diſtinctly hereafter. They moreover ſaid, that the erroneous belief of the Chriſtian world on theſe ſubjects proceeded from certain paſſages in the Word taken according to their literal ſenſe, and not illuſtrated by the light of genuine doctrine, as delivered in the ſame Word; and that the letter of Scripture, if not underſtood and explained by the rule of the latter, often miſleads the mind into miſtakes and erroneous opinions, from which have ariſen hereſies in the church (210).

312. The forementioned error in Chriſtian men has given occaſion to that other in believing, that no one goes to heaven or hell before the time of the laſt judgment, when they ſuppoſe that the preſent viſible frame of things ſhall periſh, and be ſucceeded by a new creation, and that our ſouls ſhall then be reunited to our bodies, and ſo we ſhall live again as men; and this belief is connected with that of the angels having been created angels from the beginning, as it cannot be thought that heaven and hell are inhabited by the human race, if none of them go to either before the end of the world: but that the matter may appear from evidence to be otherwiſe, the privilege of being in company with angels has been granted to me, and alſo of converſing with ſome that are in hell, and that now for

have the ſame aſpect with reſpect to his body, as to right and left, behind and before, above and beneath, &c. whereſoever he is, or which way ſoever he turns, ſee before, n. 123, 124. Tr.

(209) That the hells in their complex, or the infernals collectively, are called the Devil and Satan, n. 694. That they who were devils in this world become devils after their death, n. 968.

(210) That the doctrine of the church muſt be taken from the Word, n. 3464, 5402, 6832, 10763, 10765. That the Word, as to particulars, is only to be underſtood by the general tenor of its doctrine, n. 9021, 9409, 9424, 9430, 10324, 10431, 10582. That true doctrine is a light to thoſe who read the Word, n. 10401. That genuine doctrine muſt come from thoſe who are in illuſtration from the Lord, n. 2510, 2516, 2519, 10105. That they who reſt in the letter, without any knowledge of doctrine, attain not to the underſtanding of divine truths, n. 9409, 9410, 10582; and alſo fall into many errors, n. 10431. The difference between thoſe who teach and learn from the doctrine of the church, as taken from the Word, and thoſe who go by the ſenſe of the letter only, n. 9025.

ſeveral years together, ſometimes from morning till evening, and ſo to receive information concerning both kingdoms; and this to the end that Chriſtian men may no longer continue in their miſtaken notions concerning the reſurrection at the final judgment, the ſtate of ſouls in the mean time, and alſo concerning angels and the devil; which notions, being founded on a falſe belief, introduce darkneſs into the mind, and in thoſe who are led entirely by their own reaſonings, engender doubtings, and at length a total denial of the truth itſelf, whilſt they argue thus with themſelves: How can it be that ſuch a glorious heaven, with all its rich furniture of ſtars, together with ſun and moon, ſhould be deſtroyed and periſh; and how can the ſtars fall down from heaven to the earth, which are ſo much bigger than it? How can bodies, after they have been devoured by worms, paſſed through corruption, and been ſcattered by winds to the four corners of the heavens, be reſtored to their proper forms for the uſe of their reſpective ſouls; and what, in the mean time, becomes of the ſoul, and what ſort of a being is it without all ſenſe? With many ſuch like difficulties, which, being unintelligible, fall not within the province of faith, and, with reſpect to many, beget infidelity concerning the immortality of the ſoul, heaven and hell, and other articles of faith as held by the church; and that they have been productive of ſuch effect we have a proof in all thoſe who ſay, Who ever came from heaven to tell us what ſort of a place it is? or who from the other world to tell us whether there be ſuch a place as hell? What means being tormented for ever in fire? and what the day of judgment? Have not men looked for it many ages in vain? with many ſuch like ſpeeches, ſhewing rank diſbelief of all the articles of the Chriſtian faith: leſt therefore ſuch like infidels (among whom are too many of the wiſe of this world, who paſs for great ſcholars) ſhould any longer confound and ſeduce the ſimple-hearted, and ſuch as are weak in the faith, ſpreading darkneſs over the minds of men in relation to the belief of a God, of heaven, of eternal life, and of ſuch truths as depend thereon, therefore the Lord has been pleaſed to open my ſpiritual eyes and ſenſes, and given me to converſe with all whom I knew in the body after their departure from it, with

ſome for days, ſome for months, and ſome for a year together; and alſo with ſo many others, that I ſhould come ſhort of the truth were I to reckon the number of them all at a hundred thouſand, many of whom were in heaven, and many in hell. I alſo ſpake with ſome two days after their deceaſe, and told them that their friends were at that time preparing for their funeral; to which they replied, that they did well to remove out of the way what was no longer of uſe to them, as it had been, and bade me to tell them, that they were not dead, but were as truly living men as before; having only paſſed out of one world into another, and did not know that they had loſt any thing by the change, having a body and ſenſes as before, with underſtanding and will, as alſo like thoughts, affections, and deſires, as when they lived in this world. Moſt of thoſe who were newly departed, on finding themſelves living men as before, and in a ſimilar ſtate of mind (for immediately after death every one's ſtate of life is the ſame as when he left this world, but is ſucceſſively and gradually changed either for heaven or hell) they were affected with a new kind of joy at their being alive, and ſaid that they could ſcarce believe their ſenſes; and yet wondered at their former hebetude and blindneſs with reſpect to a future ſtate, and more particularly, that profeſſing members of the Chriſtian church ſhould remain in darkneſs as to theſe points of faith, who have opportunities, above all perſons in the world, of being thoroughly inſtructed in them (211); and that they then for the firſt time ſaw the true cauſe of this

(211) That at this day few in the Chriſtian world believe that man ſhall riſe again immediately after death, Pref. to ch. xvi. of Gen. and n. 4622, 10758; but not till the time of the laſt judgment, upon the diſſolution of this viſible world, n. 10594. The cauſe of this belief, n. 10594, 10758. That notwithſtanding, man will riſe again immediately after death, and will be a living man in all reſpects, n. 4527, 5006, 5078, 8939, 8991, 10594, 10758. That the ſoul which lives after death is the ſpirit of a man, which is, properly ſpeaking, his true man, and has a perfect human form in the next life, n. 322, 1880, 1881, 3633, 4622, 4735, 5883, 6054, 6605, 6626, 7021, 10594, from experience, n. 4527, 5006, 8939; from the Word, n. 10597. An explanation of what is meant by the dead being ſeen in the holy city, Matt. xxvii. 53. n. 9229. How a man is raiſed from the dead, by experience, n. 168 to 189. Concerning his ſtate after his reſuſcitation, n. 317, 318, 319, 2119, 5079, 10596. Falſe opinions concerning the ſoul and its reſurrection, n. 444, 445, 4527, 4622, 4658.

ignorance,

ignorance, which is, that external things, ſuch as mundane and corporeal, have ſo captivated and filled their minds, as to render them unreceptive of the light of heaven, and of the truths maintained in the church, any farther, than as to doctrinal knowledge [not as principles of life] and that from ſuch earthly and ſenſual affections ariſes a darkneſs with reſpect to any thing farther than mere ſpeculative belief.

313. Many of the learned from the Chriſtian world, when they find themſelves, after death, in a body, in garments, and in houſes, are in amazement; and when they recollect their former thoughts concerning a future ſtate, the ſoul, ſpirits, heaven, and hell, they are covered with ſhame, own their paſt infatuation, and that the ſimple, illiterate believer was far wiſer than themſelves. On ſcrutinizing into ſome of theſe learned ſophiſters, who had confirmed themſelves in their errors, and particularly in aſcribing all to nature, it was found that their interior or ſpiritual part was ſhut againſt all influx from heaven, and their exterior or natural open and expanded, ſhewing that they had not turned their thoughts and affections to heavenly things, but to things earthly, ſenſual, and deviliſh: for according to the opening or ſhutting of the ſpiritual or natural part in man reſpectively, ſo are his thoughts and affections directed to things above, or things beneath; and as his interiour is formed for the reception of heavenly things, and his exteriour for the things of this world, ſo if he receives only the latter, without any thing of heaven at the ſame time, he receives likewiſe an evil influx from the kingdom of darkneſs along with them (212).

314. That the inhabitants of heaven are of the human race, may alſo be gathered from hence, that the minds of angels and men are alike, both poſſeſs the ſame faculties of underſtanding, perceiving, and willing, and both are equally formed to receive the heavenly virtue and powers; for the human mind is capable of like wiſdom with the angelical, and the only reaſon why men are not as wiſe in this world as the angels, is becauſe they

(212) That in man are conjoined the ſpiritual and natural worlds, n. 6057. That the internal or ſpiritual part of man is formed after the image of heaven, and his external or natural part after the image of this world, n. 3628, 4523, 4524, 6057, 6314, 9706, 10156, 10472.

are

are here confined to earthly bodies, and in ſuch a priſon the ſpiritual mind can only think naturally, or according to the nature it is joined to; but when it is ſet at liberty therefrom, it no longer performs its operations naturally, but ſpiritually, ſtretches itſelf beyond the reach of mortal ken, comprehends things inconceivable by the natural man, and poſſeſſes the wiſdom of an angel; from whence we may gather, that the interior part in man, called his Spirit, is, in its eſſence, angelical, ſee above, n. 57 (213); and when delivered from its earthly priſon, appears in the ſame perfect human form with the angels: that ſuch is their form, ſee above, n. 73 to 77: but when man's internal principle is not open in its ſuperior part, but only in its inferior, then, after his ſeparation from the body, he continues indeed to appear in a human form, but in ſuch a one as is deformed and diabolical; nor can he look up to heaven, but only down to hell.

315. He that is inſtructed in the nature of the divine order, may alſo know, that man was created ſo as to become an angel, foraſmuch as the divine order terminates in him, n. 304, and makes a part of his original compoſition; conſequently, heavenly or angelical wiſdom may be formed, renewed, and augmented in him. Divine order does not ſtop ſhort of its utmoſt poſſible progreſs, for if ſo, it would not be full and perfect; but it proceeds to its ultimatum or limit; and when it has attained thereto, it proceeds afreſh (according to the divine fecundity therein, and by the uſe of appointed means) to new formations; and theſe it effects by the means of procreation, which ſo becomes a new ſeminary and diſplay of the divine wiſdom and wonders.

316. That our Lord roſe again, not only as to his ſpirit, but alſo as to his body, was becauſe, when in the world, he glorified, that is, divinized his whole Humanity; for the ſoul which he received from the Father was the Divinity itſelf [*ex ſe ipſum*

(213) That there are as many degrees of life in man as there are heavens, and that they are opened in him after death, according as his life has been, n. 3747, 9594. That heaven is in man, n. 3884. That men, who live in love and charity, have in themſelves angelical wiſdom, but hidden here; and that they enter upon it after this life, n. 2494. That the man, who is recipient of the good of love and faith from the Lord, is called angel in the Word, n. 10528.

Divinum

Divinum fuit] and the body was formed after the ſimilitude of the ſoul, that is, of the Father, and ſo alſo was made divine; and therefore he roſe again as to both (214), differently from all other men; which he alſo declared to his diſciples when they took him for a ſpirit, ſaying, "Behold my hands and my "feet, that it is I myſelf: handle me, and ſee; for a ſpirit "hath not fleſh and bones, as ye ſee me have," Luke xxiv. 39. By which he made it appear, that he was man, not only as to his ſpirit, but alſo as to his body.

317. That it might be made known, by ſenſible evidence, that man lives after death, and goes to heaven or hell, according to the life which he lived in the body; therefore many things have been manifeſted to me concerning the ſtate of man after death, of which hereafter, when we come to treat of the world of ſpirits.

Concerning the Gentiles, or People without the Church, in Heaven.

318. It is a common opinion, that all who are born and die without the pale of the church, ſuch as are called Heathens or Gentiles, are not in a way of ſalvation, as being without the Word, and ſo remaining ignorant of the Lord, without whom none can be ſaved; and yet we may better conclude on the other hand, that they are in a ſalvable ſtate, becauſe the "Lord's "mercy is over all his works," and therefore he is merciful to every man, they being men as well as thoſe who are born within the pale of the church, and by far the greater number; and alſo becauſe it is not their fault that they know not the Lord: beſides, every one that is in any good degree rational will conclude, that the Lord made none of ſet purpoſe for hell, as he is love itſelf, and that it muſt be a property of divine love to will the ſalvation of all men; to which end he has provided, that all ſhould have ſome religion, and conſequently ſome ſenſe of

(214) That man riſes again only in ſpirit, n. 10593, 10594. That the Lord alone roſe again alſo with his body, n. 1729, 2083, 5078, 10825.

a God, and of an inward ſpiritual life, for that all religion teaches, inaſmuch as it reſpects God, and ſo far it turns the thoughts from the world, and from outward things (215).

319. That the Heathens are in a ſalvable ſtate, as well as Chriſtians, is eaſy for ſuch to know, as know what conſtitutes heaven in man; for heaven, ſtrictly ſpeaking, is within him, and they who have the heavenly principle within them, and cheriſh it, may go to heaven. Heaven is ſaid to be in man, when he owns a God, and conforms to his will: this is a fundamental in all religion, without which it cannot ſubſiſt; and all religion teaches, that God is to be worſhipped in ſome manner, ſo as to render the worſhipper acceptable to him. This is an acknowledged principle in the mind of man, and ſo far as he is led by it, ſo far he acts conformably to the will of God and his conſcience. It is well known that the Heathens lead as moral lives as Chriſtians, and many of them excel profeſſing Chriſtians in this particular: now morality is that which we practiſe either in reſpect to God, or in reſpect to men; and the former is called the ſpiritual life: both outwardly appear alike, but inwardly and in principle they are very different: the one is profitable to ſalvation; the other is not; for he who lives a moral life, as commanded by God, ſuch a one is actuated by a divine principle; but he who does the ſame only from human reſpects, is actuated by a ſelfiſh principle. To illuſtrate this by an example: He that forbears to injure his neighbour, becauſe it would be acting contrary to religion, and conſequently to the divine will, ſuch forbearance is from a ſpiritual origin; but he that refrains from doing the like only through fear of the law, of loſs of character, honour, or advantage; ſuch a one's re-

(215) That the Gentiles are ſaved as well as the Chriſtians, n. 932, 1032, 1059, 2284, 2589, 2590, 3778, 4190, 4197. Of the lot of the Gentiles, and of people without the church in the other world, n. 2589 to 2604. That the church, in a more ſpecial ſenſe of the word, is that which is in poſſeſſion of the Divine Word, and where the Lord is thereby known, n. 3857, 10761: yet not ſo to be underſtood, as if all who had theſe advantages were of the true church, but only ſuch therein as live in faith and charity, n. 6637, 10143, 10153, 10578, 10645, 10829. That the catholick church of the Lord conſiſts of all throughout the whole world that lead good lives according to the religion they know, and acknowledge a Supreme Being; and that ſuch are accepted of the Lord, and go to heaven, n. 2589 to 2604, 2861—6700, 9256.

ſtraint

ſtraint from evil being only from ſelfiſh and worldly reſpects, it has nothing of virtue or religion in it; and as the former is a ſpiritual, ſo the latter is a mere natural man; in the one a heavenly influence opens his interior, and ſo proceeds to operate in his exterior life; in the other a worldly principle from beneath influences his external man, but not his internal; for no influx is from the natural to the ſpiritual world, but *vice verſâ*: wherefore, if the good principle from above is not received at the ſame time, the interior gate in man becomes ſhut, and ſuch a one altogether a man of this world: hereby we may know who they are who receive heaven into themſelves, and who do not. But heaven, or the heavenly principle, is not the ſame in one as in another, but differs in every one according to his affection of good and its truth: thus, they who are in the affection of good from love to God, they alſo love divine truth, for good and truths of the ſame kind love one another by ſympathy, and tend to union (216); and therefore the Heathens, though they be not in genuine truths in this world, yet in the love-principle receive them in the next.

320. A certain ſpirit from the Heathen world, who had lived in all good charity in his life here, being in company with ſome Chriſtian ſpirits, heard them diſputing on the articles of their belief (for ſpirits reaſon, eſpecially on the nature of good and truth, more fully and acutely than men) upon which, expreſſing ſome ſurprize at the warmth of their controverſy, he ſaid, that he could not endure to hear any more of it, for that their diſpute was merely from appearances and fallacies, ſaying to them thus: If I am in the good principle, I can eaſily know the truths that proceed from it, and thoſe which I ſee not at preſent may be given me hereafter.

321. I have been fully taught, that the Heathens, who have led a good moral life, in becoming obedience and ſubordination, and in mutual charity, according to the religion they knew,

(216) That there is a conjunction, like that of marriage, between good and truth [*bonum et verum*] n. 1094, 2173, 2503. That good and truth have a perpetual tendency to union, and that every good deſires its proper truth, and to be united to it, n. 9206, 9207, 9495. How good and truth are joined together, and in whom, n. 3834, 3843, 4096, 4097—7623 to 7627, 9258.

and

and thence derived a principle of conſcience, are accepted in the other life, and are there diligently inſtructed by the angels in all things of good and truth reſpecting faith, and readily receive truths ſo as to be principled with them, behaving with great modeſty, and ſhewing a teachable diſpoſition; and that they receive inſtruction the more readily, as not having been tinctured with erroneous doctrines or prejudices againſt the truths of faith, and as ſuch to be firſt purged from their minds, much leſs with heretical doctrines concerning our Lord's divine perſon, like many profeſſing Chriſtians, who entertain no other conception of him than as of another man; whereas the Gentiles, on the contrary, as ſoon as they are informed that God became man, and manifeſted himſelf to the world in our nature, they preſently acknowledge and adore the Lord, ſaying; "It "muſt needs be true, that God did ſo manifeſt himſelf, as he "is the God of heaven and earth, and as the human race are "his offspring" (217). It is indeed a divine truth, that without the Lord there is no ſalvation; but then it is to be underſtood thus, viz. that there is no ſalvation, but from the Lord. There are many worlds in the univerſe, and thoſe full of inhabitants; and yet very few among them know any thing of our Lord's having aſſumed the human nature in this our world; but nevertheleſs, as they worſhip the Deity under a human form, they are accepted of the Lord, and taken under his guidance. Concerning which ſubject, ſee a little piece intitled, *De Telluribus in Univerſo, Of the Worlds in the Univerſe.*

322. There are among the Heathens, as well as Chriſtians, both wiſe and ſimple; and that I might know the difference,

(217) The difference between the good of the Gentiles, and the good of the Chriſtians, n. 4189, 4197. Of truths among the Gentiles, n. 3263, 3778, 4190. That the inner gate of the mind in the Gentiles cannot be ſo ſhut againſt the divine influx as in Chriſtians, n. 9256: nor can truth be vailed from the ſight of the former by ſo thick a cloud, if they live up to the religion they have, as in the caſe of Chriſtians who live without charity, and the cauſes of this, n. 1059, 9256. That the Gentiles cannot profane holy things like the Chriſtians, as the former are in ignorance concerning them, n. 1327, 1328, 2051. That the Heathens are afraid of the Chriſtians on account of their bad lives, n. 2596, 2597. That ſuch among the Heathens as have lived good lives according to the light they had, are inſtructed by the angels, and readily receive the truths of faith, and acknowledge the Lord's Divinity, n. 2049, 2595, 2598, 2600, 2601, 2603, 2661, 2863, 3263.

I was

I was allowed to converſe with both, ſometimes for hours, at others for days together; but of the wiſe, few ſuch are to be found now as in former times, particularly in the ancient church, which ſpread over a great part of Aſia, and from whence religion was propagated in many other countries: that I might judge of their abilities, it was allowed me to have familiar converſation with ſome of them; and accordingly I was in company with one, who was formerly in high reputation for his wiſdom, and as ſuch well known in the learned world, with whom I diſcourſed on various ſubjects, and it was impreſſed upon my mind that he was Cicero; and knowing him to be a man of underſtanding, I reaſoned with him on wiſdom, on intellectual knowledge, on order, on the Word, and, laſtly, on the Lord: concerning wiſdom he ſaid, that nothing deſerved that name, but what related to the conduct of life; and as to true intellectual knowledge, that it was the offspring of wiſdom: with reſpect to order, he ſaid, that it proceeded from the moſt high God, and that to live according to it was the beſt wiſdom and underſtanding: in regard to the Word; when I read to him a portion from the prophetick writings, he appeared highly delighted, and in particular, that all the names and words therein had an inward and ſpiritual meaning, expreſſing his wonder at the ſame time, that the learned now o'days did not take delight in the ſtudy of it; whereby I could plainly perceive that his mind was inwardly enlightened. Moreover, he ſaid, that he was not able to attend farther to my reading, as the ſacred influence that flowed in upon him was too much for his faculties to bear: at laſt we entered into diſcourſe concerning the Lord; of his being born man, but conceived by the Deity; and how he put off the human part received from his mother, and put on the Divine Humanity; and that he is the Great Governor of the univerſe. To which he anſwered, that he knew many things concerning the Lord, which he underſtood according to the meaſure of his capacity; and that mankind could not have been ſaved by any other means. At this time certain heretical profeſſing Chriſtians preſent ſuggeſted ſome ſcandalous things on what had been ſaid, which he ſeemed not to regard in the leaſt, ſaying, no wonder if they, who had cor-

rupted their minds in their bodily life-time with ſuch irreverent notions on theſe ſubjects, were harder to be convinced than the ignorant, who were not tainted in like manner.

323. It was alſo allowed me to converſe with others who lived in old times, who were diſtinguiſhed for wiſdom: at firſt they appeared in front at a diſtance, and could even there diſcover my ſecret thoughts with ſuch ſagacity, as to know from a ſingle idea the whole train to which it belonged, and alſo how to fill my mind with pleaſing images and inſtructive emblems of wiſdom; from which it was eaſy to judge, that they were ſages of an eminent claſs; and it was told me, that they were ancients of renown: they then drew nearer, and as I read to them a portion of the Word, they appeared greatly delighted; and I could perceive, that it gave them a more particular pleaſure to find that all and ſingular the things I read to them out of the Word, were repreſentative and deſcriptive of cœleſtial and ſpiritual things: they told me, that when they lived upon earth, their manner of thinking, ſpeaking, and writing, was of the ſame kind, and therein conſiſted their ſtudy of wiſdom.

324. As to the modern Heathens, they come ſhort of the ancient in wiſdom, but moſt of them are men of great ſimplicity; and ſuch among them as lived in mutual charity on earth readily receive wiſdom from their inſtructors in the other world, of which I ſhall here give an example or two. As I was reading the hiſtory of Micah, Judg. ch. xvii and xviii; how the Danites took away his graven image, his Teraphim, and his Levite; a certain ſpirit from the Gentile world was preſent, who, in the time of his living in the body, had been a worſhipper of a graven image; and upon hearing of the injury done to Micah, he was ſo affected with it, as to be overwhelmed with grief, ſhewing unqueſtionable marks of his innocent and tender affections; which ſome Chriſtian ſpirits preſent taking notice of, they wondered that an idolater could be affected with ſuch tenderneſs of compaſſion on the occaſion: preſently after this, two good ſpirits joined him, and told him that no image was to be worſhipped, and that he might know ſo much, as a rational creature, or man; and therefore, that he ought to extend and direct his thoughts and worſhip beyond ſuch ſenſeleſs objects to the

the Great God, the Creator and Governor of heaven and earth, and that God is the Lord. Upon uttering theſe words, it was given me to perceive (by communication with his ſpirit) an affecting ſenſe of interior, devout adoration within him, beyond that of many Chriſtians; from which we may gather, that many from the Heathen world gain a more eaſy admiſſion into the kingdom of heaven than many modern profeſſing Chriſtians, according to thoſe words of our Lord: "And they ſhall come "from the Eaſt, and from the Weſt, and from the North, and "from the South, and ſhall ſit down in the kingdom of God: "and behold, there are laſt which ſhall be firſt, and there are "firſt which ſhall be laſt," Luke xiii. 29, 30; for in the ſtate in which he was, he was capable of being imbued with all things pertaining to a true faith, and of receiving them into his affections; in him was compaſſion from the love-principle, and in his ignorance was innocence; and where theſe are conjoined, true faith gains a ſpontaneous and welcome admiſſion: after this he was received into the ſociety of angels (*).

325. One morning I heard a company [chorus] at a diſtance, which by their badge of diſtinction (repreſenting a kind of woolly goat, a cake of millet, an ebony ſpoon, and a floating city) appeared to be Chineſe: on their nearer approach ſome of them deſired to be alone with me for the ſake of private converſation; but they received for anſwer, that their companions reſented the propoſal, as having a right to be preſent alſo; upon which, perceiving anger riſing in their minds, they began to queſtion with themſelves, whether they had not ſome how given juſt cauſe of offence to their brethren; and ſhewed marks of trouble and ſhame, as though they had done them wrong, giving proof hereby of a tender conſcience, and of their being in the principle of charity. Soon after, I entered into converſation with them, and turned the ſubject of it to our Lord, under the

(*) It is to be noted, that this and the foregoing tranſactions in the two preceding articles, are to be underſtood as having paſſed in the world of ſpirits, or that intermediate ſtate betwixt heaven and hell, in which ſpirits receive their laſt preparation for the one or the other, accordingly as they have been principled with good or evil in this life, of which our author diſtinctly treats in the following part of this work. Tr.

name

name of Chriſt; on which I perceived them to ſhew ſome repugnance when I mentioned the name of Chriſt, and found that it proceeded from ſome prejudice they had been tinctured with in this life from ſeeing the Chriſtians lead worſe lives, and to ſhew leſs of charity than their own countrymen; but when I only uſed the name of the Lord, they gave tokens of a devout reverence: they were then informed by the angels, that the Chriſtian doctrine recommended and enjoined love and charity beyond all other religions in the world, but that few of its profeſſors lived according thereto. There are ſome Gentile ſpirits, who in their life-time here, knowing from character and converſation with them, how Chriſtians, many of them, lived in adultery, hatred, ſtrife, drunkenneſs, and other vices, which the Gentiles held in abhorrence, they become thereby more timid in the other world in embracing the truths of the Chriſtian faith, till inſtructed by the angels, that the Chriſtian religion teaches the very contrary to ſuch practices, though the generality of its profeſſors walk leſs by its rules and precepts than the Heathens themſelves; upon which, though after ſome delay, they embrace the faith, and worſhip the Lord.

326. It is cuſtomary for ſuch of the Gentiles, as were wont to worſhip any ſuppoſed god under the form of an image or ſtatue, to be introduced, on their entrance into the other world, to ſome ſpirits who were to repreſent ſuch gods or idols, and that, in order to expoſe and cure them of ſuch vain and fooliſh phantaſies; and after ſtaying with them ſome days they are diſmiſſed: and they who have been given to worſhip men, are introduced to thoſe very men, or ſome appointed to repreſent them; as many of the Jews are to Abraham, Jacob, Moſes, or David, and when they find that they have no divine power to help them, they are put to confuſion, and remanded to their proper ſtations. Of all the Gentiles, the Africans meet with the kindeſt reception in heaven, as they ſhew the readieſt diſpoſition to receive all the good things and truths of that kingdom: they chuſe to be called the obedient, and not the faithful, ſaying, that the latter character belongs to the Chriſtians, as being in the faith, and not to them, unleſs they had received it, or are, as they term it, capable of receiving it.

327. I

327. I have converſed with ſome who were of the ancient church (that is here called the ancient church which was next after the deluge, and which ſpread over many kingdoms, viz. Aſſyria, Meſopotamia, Syria, Ethiopia, Lybia, Arabia, Egypt, Philiſtia to Tyre and Sidon, through the land of Canaan on both ſides of Jordan (218) : and they who at that time were inſtructed in the doctrine of our Lord's Advent upon earth, and received the faith, but afterwards departed from it to idolatry, had their ſtation in front to the left, in a dark place, and were in a miſerable condition ; the ſound of their voice was a piping monotony, and they ſcarce talked rationally : they ſaid, that they had been there many ages, but were at times ſet at liberty to do drudgery and ſervile offices for others. By their condition was given me what to think of many profeſſing Chriſtians, and of their ſtate in the other world ; I mean ſuch as, though not outward idolaters, yet are ſo inwardly, worſhipping themſelves and the world with an affectionate ſervice, and denying the Lord in their hearts.

328. That the church of the Lord conſiſts of members diſperſed over the face of the earth, and therefore it is denominated catholick or univerſal, including all of whatſoever religion that live conſcientiouſly according thereto ; and that the church, which is in poſſeſſion of the Word, and has attained to the knowledge of the Lord thereby, is to all that are without the pale of it, as the heart and lungs in man, from which all the

(218) That the firſt and moſt ancient church on earth was that which we read of in the firſt chapters of Geneſis, and that it was cœleſtial, and the chief of all churches, n. 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10545. Concerning the quality and ſtate of its members in heaven, n. 1114 to 1125. That there were diverſe churches ſoon after the deluge, called the ancient churches, n. 1125, 1126, 1127, 1327, 10355. Men of the ancient church, of what condition, n. 609, 895. That the ancient churches were repreſentative churches, n. 519, 521, 2896. That the ancient church had a revealed Word, but that it was long ſince loſt, n. 2897. Of the ancient church when it began to apoſtatize, n. 1128. The difference between the moſt ancient and the ancient church, n. 597, 607, 640, 641, 765, 784, 895, 4493. That the ſtatutes, judgments, and laws, commanded to be obſerved in the Jewiſh church, are in part like thoſe that were in force in the ancient church, n. 4288, 4449, 10149. That the Lord was the God of the moſt ancient, and alſo of the ancient church, and that he was called therein Jehovah, n. 1348, 6846.

viſcera and members of the body derive life, according to their different forms, ſituations and conjunctions, ſee above, n. 308.

Of Infants, or Little Children, in Heaven.

329. According to the belief of ſome, no other infants go to heaven than thoſe which are born in the church, and the reaſon they aſſign is, becauſe ſuch are baptized, and by baptiſm initiated into the faith of the church: but ſuch perſons are to be told, that baptiſm is not the procuring cauſe either of heaven or of faith to any one, but ſerves only for a ſign or memorial that ſuch perſon is to be regenerated; and that they who are born in the church have the means of being ſo, as therein is the Word, which contains thoſe divine truths by which regeneration is effected, and whereby the Lord is known, who is the author of regeneration (219): and they are alſo to know, that every infant, dying ſuch, whether he be born in the church, or out of the church, whether of godly or ungodly parents, is accepted of the Lord, and educated by angels, according to divine order; and thus being formed to good affections, and through them to the knowledge of truth, when advanced in underſtanding and wiſdom, he is introduced into heaven, and becomes an angel. Every one that thinks rationally may know of a truth, that none were ever deſignedly born for hell, but, on the contrary, all for heaven; and conſequently, that whoever goes to the former, muſt owe it to his own fault, which cannot be the caſe of infants.

330. All who die infants are equally ſuch in the other world, of like infantile minds, of like innocence in ignorance, and a like tenderneſs in all things, being only as the young plants

(219) That baptiſm is a ſign of regeneration from the Lord through the truths of faith revealed in the Word, n. 4255, 5120, 9089, 10239, 10386, 10387, 10388, 10392. That baptiſm is a ſign of our belonging to that church, where the Lord, who is the Author of Regeneration, is acknowledged, and in which is the revealed Word, from which we derive thoſe truths of faith, by means of which regeneration is effected, n. 10386, 10387, 10388. That the outward baptiſm neither gives faith nor ſalvation, but is a ſign and pledge of their being received by the regenerate, n. 10391.

that

that are to grow up to angels; for infants are not angels as yet, but only in the way of becoming ſuch, ſeeing that every one appears, upon his entrance into the other world, in the ſame ſtate in which he departed this, whether infant, child, youth, adult, or aged, but, in ſome time after, every one's ſtate is changed; but it is to be obſerved, that the ſtate of infants has this advantage over others, that being in innocence, actual evil by conſent of will has not taken root in them, ſo that they are eaſily receptive of all heavenly good; for innocence is the proper receptacle of the truth of faith and the good of love.

331. The ſtate of infants in the other world is much higher than in this, as there they are not inveſted with an earthly body, but with one like to that of the angels; for the earthly body being groſs, does not receive its firſt ſenſations and movements from the interior or ſpiritual, but from the exterior or natural world, and therefore infants here muſt learn to walk, behave, and ſpeak, nay, their very ſenſes, as ſeeing and hearing, muſt be formed by uſe; but not ſo in heaven, for then, being ſpirits, they are actuated by an interior impulſe, walk ſpontaneouſly of themſelves; they alſo ſpeak, but at firſt only confuſedly from the impulſe of affection in general, without any diſtinct arrangement of ideas; but this they ſoon come to, as their exterior part is conformable to their interior. That the diſcourſe of angels flows ſpontaneouſly from their affections modified by their ideas, and therefore ſpeak as they think, ſee above, n. 234 to 245.

332. Infants, as ſoon as raiſed from death, which is immediately after their deceaſe, are taken up into heaven, and are delivered to ſuch of the female angels as, when in this world, were more particularly fond of children, and who alſo loved God: now as ſuch, from a certain maternal tenderneſs in their nature above common, loved all little children, ſo they receive them as their own, and the children in return love them as their own mothers, each of which takes as many of them under her care as her tenderneſs for them prompts her to take. This particular heaven appears full in front in the ſame direction of view wherein the angels behold the Lord, and that becauſe all little children are under the immediate tuition of the Lord; and

their

their influx is from the heaven of innocence, which is the third heaven.

333. Little children are of different diſpoſitions, ſome like the ſpiritual, ſome like the cœleſtial angels: ſuch as are of the former claſs appear in heaven ſtationed to the left hand; thoſe of the latter claſs, to the right hand: and all little children in the Grand Man or heaven, are in the province of the eyes; ſuch as reſemble the ſpiritual angels, in the province of the left eye; and ſuch as reſemble the cœleſtials, in the province of the right eye; and that becauſe the Lord appears to the angels of his ſpiritual kingdom, fronting the left eye; and to the angels of cœleſtial kingdom, fronting the right eye, ſee above, n. 118. Little children being thus in the province of the eyes, denotes them to be under the immediate guardianſhip and protection of the Lord.

334. How infants are educated in heaven ſhall here briefly be told. They are firſt taught to ſpeak by thoſe that have the care of them: their firſt utterance is only a kind of affectionate ſound, which, by degrees, grows more diſtinct, as their minds become furniſhed with ideas; for the ideas of the mind ſpringing from the affectionate part, immediately give birth and form to the ſpeech of the angels, as mentioned above, n. 234 to 245. Into their affections, which all proceed from innocence, the delectable things, which are the objects before them, firſt inſinuate themſelves; and as theſe are of a ſpiritual origin, they ſerve as receptacles of ſuch heavenly things as are of uſe to open their minds, and enlarge their faculties in the way of intellectual attainments: after completing this their firſt age, they are tranſlated to another heaven, where they are inſtructed by angelical maſters, and ſo paſs on to further improvements.

335. Little children are firſt taught by beautiful ſimilitudes and inſtructive emblems, adequate to their genius and capacity, containing leſſons of wiſdom beyond imagination: thus they are gradually formed to that wiſdom, which has goodneſs for its eſſence. To mention here only two ſimilitudes or repreſentatives that I was witneſs to, whereby to judge of the reſt: and firſt, they repreſented our Lord as riſing from the ſepulchre, and alſo the uniting of his humanity with the divinity, and that with ſuch

ſuch divine ſkill, as far exceeded all human wiſdom, and, at the ſame time, with infantile ſimplicity: they repreſented likewiſe the form of a ſepulchre, and alſo of our Lord, but in ſo delicate and refined a manner, as ſcarcely to be perceived; and that becauſe there is ſomething ſo affectingly mournful and ſad in that image of mortality, which they thus prudently ſoftened: they then cauſed to paſs into the ſepulchre, as it were, a thin lucid vapour, remotely to repreſent the ſpiritual life ſignified in baptiſm. After this I ſaw a repreſentation of our Lord's deſcent to the ſpirits in priſon (1 Pet. iii. 19, 20.) and his aſcent with them into heaven, conducted with incomparable ſkill and pious reverence; and in order to accommodate the repreſentation to their childiſh minds, they let down, as it were, ſmall cords of the fineſt texture, to aid in the elevation of his body; guarding at the ſame time, with religious caution, againſt admitting any thing into the repreſentation that did not image and lead their tender thoughts to ſomething ſpiritual and heavenly; not to mention other kinds of emblematical ſcenery made uſe of, in order to inſtil into them good affections, and to form their minds to truth, by entertainments adapted to their faculties.

336. I had alſo a proof of the delicacy of their ſentiments once, as I was praying the Lord's prayer, when they joined their ideas with mine; and I became ſenſible of an influx proceeding from their intellectual part, as that of tender affection; and that their minds were open to the Lord, ſo that I could perceive, that what at firſt ſeemed an influx from them, was a transflux through them; for there is a near communication from the Lord to the minds of little children, as not being ſhut againſt the divine influx like thoſe of adults, and neither oppoſing the entrance of truth through the reſiſtance of error, nor hindering the admiſſion of good, and ſo of wiſdom, by any wilful and acquired evil. Hence we may learn, that infants do not enter upon the angelical ſtate immediately after death, but are gradually prepared for it by the knowledge of good and truth, according to heavenly order; the Lord providing means ſuited to their capacities and diſpoſitions, to fit them as recipients for all the truths pertaining to good [*vera boni*] and all the good things pertaining to truth [*bona veri*].

337. It has alſo been ſhewed to me, how things inward and ſpiritual inſinuate themſelves into their tender minds, through ſuch external delights as are accommodated to their genius reſpectively. I have ſeen them beautifully dreſſed, and adorned on their little arms and breaſts with flowers of cœleſtial colours; and thus I ſaw them once walking with their angelical inſtructors and virgins in one of the gardens of paradiſe: the garden was not ſo much adorned with trees, as with what may be compared in a ſort to our laurel eſpaliers and arched walks, with alleys leading to ſweet receſſes; and as the little children drew near, the borders of flowers ſeemed to glow with freſh and more lively luſtre; from whence we may gather what pleaſure they muſt receive from ſuch exhilarating ſcenes, miniſtering to the increaſe as well as delights of innocence and charity, through the bounty and influence of the Lord.

338. It has been ſhewed to me by a manner of communication common in the other world, what kind of ideas infants have of the objects they ſee; and it was found, that they all appeared to them as having life, from whence the idea of life became joined with all their thoughts. It appeared alſo to me, that children here on earth have much the ſame ideas in all their little diverſions, as not having yet attained, like thoſe of a more advanced age, to know by reflexion what it is to want life.

339. It has been ſaid above, that all little children are by diſpoſition and genius diſtinguiſhed into cœleſtial and ſpiritual reſpectively: now they of the former claſs are eaſily known by this, viz. that there is ſomething ſoft and gentle in all they think, ſay, and do, as if it ſpontaneouſly flowed from a principle of good within, of love to the Lord, and to other little children; whereas the latter ſhew not the like ſoftneſs, but ſomething quick and ſmart [*alatum et vibratile*] in all their behaviour (*). The like alſo appears in their reſentment, and other ways.

340. Many may think that little children keep their ſtate in heaven, and ſo continue children among the angels; and they who know nothing of the nature of angels may be confirmed

(*) See n. 241.

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in this miſtake, by ſeeing angels painted and carved in the churches: but the matter is quite otherwiſe; for as underſtanding and wiſdom are eſſential to an angel, ſo children, being deſtitute of theſe, though among the angels, yet are not of their number; but as ſoon as they have attained thereto, they then firſt become angels; and then, which was matter of wonder to me, they no longer appear as children, but as adults, having, through wiſdom, changed the infantile genius and character for that which is angelical. That children in heaven, when perfected in underſtanding and wiſdom, appear in the form of adults, or as youths, is becauſe underſtanding and wiſdom is their true ſpiritual food (220); and what is nouriſhment to their minds, ſerves for the ſame to their bodies alſo, and this by correſpondency; for the form of the body [with reſpect to all in the other worlds] is the form of the ſpirit within. It is here to be noted, that in heaven children advance not in their external form and appearance beyond youth, or the flower of their age, but ſtop there for ever: that I might know this for certain, it was permitted me to converſe with ſome that were educated in heaven as children, and grown up; and alſo with ſome others whilſt they were children, and with the ſame afterwards, when they had attained to their flower of youth; and from both I received information concerning their progreſſion in life from ſtate to ſtate.

341. That innocence is the receptacle of all heavenly good things, and therefore that the innocence of little children is the plane or ground of all their affections for good and truth, may appear from what has been ſaid before, n. 276 to 283, concerning the innocence of the angels in heaven; that it conſiſts in a reſigned ſubmiſſion to the government of the Lord, and a renunciation of man's own will, who is only ſo far in innocence

(220) That ſpiritual food is the ſame with knowledge, underſtanding, and wiſdom, and alſo conſtitutes the good and truth from which they proceed, n. 3114, 4459, 4792, 5147—5656, 8562, 9003. Hence that food, in a ſpiritual ſenſe of the word, ſignifies all that proceedeth out of the mouth of God, Matt. iv. 4. n. 681. As bread ſignifies all kinds of food in general, conſequently ſo does it ſignify all cœleſtial and ſpiritual good, n. 276, 680, 2165, 2177, 3478, 6118, 8410; and that becauſe the latter nouriſhes the mind, which is the inner man, n. 4459, 5293, 5576, 6277, 8418.

as

as he is remote from ſelf, and ſo far only is he in the Lord, or partakes of his righteouſneſs and merits: but the innocence of little children, as obſerved before, is not genuine innocence, becauſe void of wiſdom; for genuine innocence is wiſdom, and ſo far only is any one to be reputed wiſe, as he is reſigned to the will of the Lord, or is content to be under his guidance: and therefore children are conducted from their primary external innocence of infancy to that internal innocence of wiſdom, which crowns their education and progreſs; and when they have attained to this, their formal external innocence, which was the ground of the latter, is joined with it, and ſo they become perfect children or angels. The innocence of children was imaged to me by the repreſentation of a child in wood with ſcarce any thing of life in it, but which was vivified gradually, anſwerably to the progreſs of children in their knowledge of truth, and their affection for good: and afterwards I had a repreſentation of genuine innocence in a very beautiful child quite lively and naked; for the innocents which are in the inmoſt heaven, and as ſuch neareſt to the Lord, appear as little children, and ſome of them naked; for innocence is repreſented by nakedneſs without ſhame, as we read of the firſt man and his wife in paradiſe, Gen. ii. 25; but when they loſt their innocence, they were aſhamed, becauſe of their nakedneſs, and hid themſelves, ch. iii. 7, 10, 11. In a word, the more the angels excel in wiſdom, the higher is their degree of innocence; and the higher their degree of innocence, the more do they appear to one another as little children: hence it is, that infancy in the Word ſignifies innocence, ſee above, n. 278.

342. I have converſed with the angels concerning infants, and aſked them, if they were pure from all evil, ſeeing they had not committed actual evil, like adults; to which they anſwered, that they were in evil as well as the latter; nay, that of themſelves they were nothing but evil (221); but were kept from evil, like as were the angels, and preſerved in good by the Lord, and

(221) That all men, without exception, are by nature born to all kinds of evil, ſo that as to their proper ſelves, they are nothing but evil, n. 210, 215, 731, 874, 875, 876—10284, 10286, 10731. That therefore man muſt be born again, that is, regenerated, n. 3701. That it is an hereditary evil in man to love himſelf more

and that in a way so little perceived by them, that it appeared to them as if they were good of themselves; and therefore all infants, after they are grown up in heaven, in order to cure them of such a false conceit of themselves, as though they possessed any good but from the Lord, are sometimes left to their own hereditary evils for a while, to convince them of the truth of the matter: one such, who was a certain king's son, and had died an infant, but was grown up in heaven, had conceived the foregoing erroneous opinion, and was therefore suffered to be possessed of his own hereditary innate evils; upon which I perceived from his sphere, that he was of an imperious mind, and made light of adultery, having inherited these propensities from his parents: but after seeing what he was by nature, and being humbled at the sight, he was received again into the society of angels to which he belonged. No one suffers punishment in the other world merely for hereditary evil, as that was not contracted by his own fault, but only for that actual evil which proceeded from himself; and consequently, only for so much of hereditary evil as he adopted and appropriated to himself by his own will and deed: nor are infants, when grown up to adults in heaven, consigned for a time to their proper natural state of hereditary evil merely for the sake of punishment, but in order to their conviction, that of themselves they are only evil, and therefore delivered from hell, which belongs to an evil nature, by the mere mercy of the Lord; consequently, that their heavenly inheritance is from his free gift, and not from any merit in themselves; and therefore they have nothing to glory in, or whereof to esteem themselves above others, on account of any self-assumed good; for that in so doing, they would as much transgress the law of mutual love, as the true doctrine of faith.

more than God, and this world more than heaven, and to esteem his neighbour as nothing in comparison of himself, or only for himself, so that he may be said to be love of self and of the world in the very abstract, n. 694, 731, 4317, 5660. That the prevailing love of self and of the world is the root of all evil, n. 1307, 1308, 1321, 1594, 1691—10038, 10742, such as contempt of others, enmity, hatred, revenge, cruelty, deceit, &c. n. 6667, 7372, 7373, 7374, 9348, 10038, 10742: and that from these evils proceeds every false [*omne falsum*] n. 1047, 10283, 10284, 10286.

343. Oft times when companies [*Chori*] (*) of little children have been with me, and their ſpeech ſounded in a ſoft confuſed manner, as not having yet attained to ſpeak in concert as when grown up, I obſerved with ſomething of ſurprize, that certain ſpirits preſent could not refrain from urging them to ſpeak in another manner, on which the infant chorus ſhewed a repugnance, denoting ſomething like reſentment, ſaying, when given them to ſpeak, *that it ſhould not be ſo.* This I have often perceived, and was told, that it was for their trial, and to accuſtom them to reſiſt any temptation to what is falſe or evil, as alſo not to ſuffer themſelves to be compelled to think, ſpeak, or act by direction from any other than the Lord only.

344. Thus much may ſerve to ſhew in what manner infants are educated in heaven, that ſo through the knowledge of truth, and the wiſdom of good, they may be qualified for the angelical life, conſiſting in that love to the Lord, and one another, which has its ground in innocence: but how contrary is the education of children with many on earth! To give only the following inſtance. As I was one day walking in the ſtreet of a certain great city, I ſaw ſome boys fighting, which preſently drew a great croud round them, which ſeemed much pleaſed with the fight; and I was told, that the parents of the young warriors were among them, encouraging their ſons to the combat: certain good ſpirits and angels then preſent with me ſaw all that paſſed, through my eyes, and were affected, even to horror, at the fight, more eſpecially at the encouragement given to the fray by the parents; ſaying, that all ſuch ways of inciting children to hatred and revenge, tended to extinguiſh in them all mutual love and innocence implanting in them by the Lord; conſequently, that they did all in their power to diſqualify their own children for heaven, where all is love. May ſuch parents as wiſh well to their children take warning hereby.

345. And here for a word concerning the difference between thoſe who die in their infant ſtate, and thoſe who die adults.

(*) By the word *Chori* in this place, the author means ſuch companies of ſpirits or angels as think in unity, and ſpeak in ſymphony, ſo concentrating, as it were, their thoughts and words, as if they conſtituted but one perſon: but this is hard to deſcribe, ſee above, n. 242, 255. Tr.

Now

Now the latter have in this life acquired a ground or plane [*planum*] which they take with them to the other world, and which conſiſts of their memory and prevailing natural affection; this remains fixed, and though quieſcent after death as to any activity, yet it ſerves as an ultimate ground or baſis to the thoughts; and hence it follows, that according to the quality of this ground or plane, and the correſpondence of the rational part therewith, ſo is the man after death (*): but ſuch as die infants have no ſuch plane, but one that is natural-ſpiritual [*planum naturale ſpirituale*] as not having contracted any impurity from this material world and earthly body, and therefore not being infected with the like groſs affections and cogitations, but having imbibed all they have from heavenly influence: beſides, infants know nothing of their having been born in this world, but look upon themſelves as natives of heaven, being ignorant of every other kind of nativity than what is ſpiritual, and effected by knowledges of good and truth, and that underſtanding and wiſdom from which man is only properly denominated man; and as theſe are only from the Lord, ſo it is their belief, and their rejoicing therein, that they are the Lord's. But notwithſtanding this, the condition of men, who have had their time in this world, may be equally perfect with that of infants in the next, if they put away from them their corporeal and earthly affections, which are the love of ſelf and of the world, and in the room thereof become receptive of ſpiritual loves.

(*) As it is very difficult to give a clearer tranſlation of the foregoing paſſage; ſo probably, few of our readers, beſides thoſe who have been accuſtomed to thinking abſtractedly, will readily enter into the author's meaning: let it ſuffice here to obſerve in general, that by the acquired ground or plane (or fund) here ſpoken of, we are to underſtand ſuch an habitual diſpoſition or tendency to the things of this world as remains with us after death, and by a kind of ſecret influence of habit withholds the thoughts and affections from heavenly things; and yet not ſo to be underſtood, as if this tendency were not to be done away by the methods appointed for our purification in the intermediate ſtate, where it was not by free choice and determination of the will become radical and eſſential in the conſtitution of the ſoul. Let it be obſerved, that the leſſon here held forth to the reader is of infinite importance, as it denotes, that grace may be ſo extinguiſhed, and the habitual love of ſin ſo confirmed in this life, as to place us beyond the poſſibility of help in the next, according to thoſe words of the prophet: "Can the Ethiopian change "his ſkin? or the leopard his ſpots? then may ye alſo do good that are accuſtomed "to do evil," Jer. xiii. 23. Tr.

Of

Of the Wiſe and the Simple in Heaven.

346. It is commonly believed, that wiſe men will be exalted in heaven above the ſimple in honour and dignity, becauſe we read in Daniel xii. 3. that "they that be wiſe ſhall ſhine as the "brightneſs of the firmament, and they that turn many to "righteouſneſs, as the ſtars for ever and ever;" but few ſeem to know who are meant here by the wiſe, and by thoſe that turn many to righteouſneſs; it being generally thought, that this is ſpoken of the learned and the wiſe doctors in the church, who excel in doctrinal knowledge and preaching, and more eſpecially ſuch among them as have converted many to the faith; theſe are called men of wiſdom and underſtanding in this world, but they are not ſo in a ſpiritual ſenſe, unleſs their wiſdom be of a heavenly quality, which ſhall here be ſpoken to.

347. True underſtanding, in a heavenly ſenſe of the word, is interior underſtanding, ſpringing from the love of truth, and not from any motive of glory either here or hereafter, but from a pure regard to truth itſelf in minds intimately affected and delighted with it; and all ſuch love the light of heaven or divine truth, and conſequently the Lord himſelf, who is the truth itſelf, ſee above, n. 126 to 140. Now this heavenly light of truth only enters the interior receſſes of the mind, as being its proper receptacle; and as it enters and is received there, it gives delight, as is the property of all influx from heaven to do; ſuch is the origin of genuine affection for truth, for its own ſake; and they who are in this affection or love, they are in the true heavenly underſtanding, and "ſhine as the brightneſs of the "firmament:" they are ſaid to ſhine, becauſe divine truth in heaven appears ſplendent, ſee above, n. 132: and the firmament or expanſe of heaven ſignifies by correſpondency that interior intellectual part both in angels and men, which is in the light of heaven: but as to thoſe who love truth only for the ſake of honour here, or glory hereafter, ſuch ſhine not in heaven, foraſmuch as their delight is not in the light of heaven, but of this world, which of itſelf, without the former, is mere darkneſs;

darkneſs (222); for all ſuch conſider ſelf only as the end, and truth but as the means ſubſervient to that end; and therefore as their view is directed, not to heaven, but to this world, not to the Lord, but to themſelves, conſequently, they are not in the light of heaven, but in that of this world only: theſe, indeed, to outward appearance, and before men, ſeem as knowing and wiſe as the children of light, nay, and ſometimes wiſer, as being more warmed with the fire of ſelf-love, and having learned to ſpeak the ſame language with them, and alſo to make a ſhew of heavenly affections; but inwardly and in the ſight of the angels they appear very different. Let this ſuffice to ſhew, who are meant in Scripture by the wiſe, who ſhall "ſhine in "heaven like the brightneſs of the firmament:" and now for a word as to ſuch as are meant by thoſe "that turn many to "righteouſneſs, who ſhall ſhine as the ſtars."

348. By ſuch as turn many to righteouſneſs are meant the truly wiſe, and they only are called ſuch in heaven, who are in the good of life, or who apply divine truths immediately to practical uſe; for divine truth, when ſo applied, becomes good, as being animated with free will and love, which conſtitutes the very eſſence of wiſdom; whereas they who are called intellectual or underſtanding men, live not from truth as a principle, but commit it firſt to their memory, and from thence as a ſtore-houſe draw occaſionally the documents of truth, whereby to regulate their life (*). In what particulars theſe two claſſes differ

(222) That the light of this world is for the outward, and the light of heaven for the inner man, n. 3222, 3223, 3337. That the light of heaven is in the natural light by influx, and that the natural man becomes wiſe only ſo far as he receives of the light of heaven, n. 4302, 4408. That the things of heaven are not viſible by the light of this world, n. 9754, 3108. That the light of this world is as darkneſs to the angels, n. 1521, 1783, 1880.

(*) The difference between wiſe and intellectual men, according to our author's definition, appears to be this, viz. that the former receive divine truths into their affections (and not ſpeculatively only) and are led thereby ſpontaneouſly, as from a divine principle or inſtinct into all good; whereas the latter treaſure up truth in the memory, and ſo fit the external life thereto by a kind of reflex operation of mind; ſo that the good life of the former ſeems, as it were, natural, and the good life of the latter, as it were, ſtudied and artificial. I wiſh that I may have ſo expreſſed myſelf here, as to render the matter more clear to the reader. Let it be remembered, that the author does not always uſe theſe two words, underſtanding and

differ in the heavens may be ſeen in the article concerning the two kingdoms of heaven, the cœleſtial and the ſpiritual, n. 20 to 28; and alſo in the article concerning the three heavens, n. 29 to 40. They who are in the cœleſtial kingdom of the Lord, which is the third or inmoſt heaven, are called Righteous, and that becauſe they aſcribe no righteouſneſs to themſelves, but all to the Lord only. Now righteouſneſs in heaven ſignifies good proceeding from the Lord (223), and they who receive the ſame, and miniſter therefrom to the converſion of others, are ſuch as the Lord ſpeaks of, Matt. xiii. 43. "Then ſhall the "righteous ſhine forth as the ſun in the kingdom of my Fa-"ther." Their ſhining as the ſun, is from their being in love to the Lord from the Lord, as that love is ſignified by the ſun, ſee above, n. 116 to 125: their light alſo partakes of the brightneſs of flame; and their ideas are vivacious and correſponding thereto, inaſmuch as they receive the good of love immediately from the Lord as the heavenly ſun.

349. All who have acquired true underſtanding and wiſdom in this world are received into heaven, and become angels, every one according to the meaſure and quality thereof; for whatſoever principle any one has acquired and fixed in himſelf in this world, that remains with him after death, and is alſo augmented to fulneſs, but that within the degree of his affection and deſire of good and truth, and not beyond it; they who have little affection and deſire, receive but little, but yet as much as they can contain; and they who have much affection and deſire, receive increaſe accordingly; the degree of affection and deſire in every one being the meaſure that is to be filled: the reaſon of this is, becauſe love, the properties of which are

wiſdom [*intelligentia et ſapientia*] preciſely according to theſe definitions; but where they are ſpoken of in diſtinction, they are to be underſtood according thereto. Tr.

(223) That the merit and righteouſneſs of the Lord is properly that good which prevails and reigns in heaven, n. 9486, 9986. That the righteous or juſtified perſon is he to whom is imparted that merit and righteouſneſs; and he the unrighteous and unjuſtified perſon, who builds upon his own fancied righteouſneſs and merit, n. 5069, 9263. The condition of the ſelf-righteous in the other life, n. 942, 2027. That righteouſneſs or juſtice in the Word is ſpoken of good, and judgment of truth; and therefore, to do juſtice and judgment means there, to act according to good and truth, n. 2235, 9857.

affection

affection and desire, receives what is answerable or suitable to itself according to its measure, as signified by those words of our Lord, " Whosoever hath, to him shall be given, and he " shall have more abundantly." " Good measure shall be given " unto you, pressed down, and shaken together, and running " over." Matt. xiii. 12. xxv. 29. Luke vi. 38.

350. But all are received into heaven, who have loved good and truth as such; and they who have loved them much are called wise, and they who have loved them little are called simple; the former enjoy much light in heaven, the latter less; each according to the degree of his love: to love good and truth as such, or for their own sake, is to will and to do them from choice, for such only can be said to love them; and they are the people who love the Lord, and are loved by him; for good and truth are from the Lord, and consequently the Lord is in them as proceeding from him, and also in all such as receive them into their life's principle by willing and doing them. Man also, considered in himself, is no other than his measure of good and truth from the Lord, the former constituting his will, and the latter his understanding; and as the will and understanding are, such is the man: hence it follows, that so far any is loved of the Lord, as his will is formed by good, and his understanding by truth: to be loved of the Lord is inseparable from love to him, for love is reciprocal, and to him whom the Lord loveth he giveth to love him again.

351. It is commonly believed in the world, that they who are men of learning and skill in the doctrines of the church and the letter of Scripture, or in the sciences, are more acute discerners of truths than other men, and consequently excel them in true understanding and wisdom; and such form the like judgment as touching themselves; and therefore we shall proceed to shew what true understanding and wisdom is, what is the spurious, and what the false. True understanding and wisdom consists in seeing and perceiving what is good and what is true, and thereby what is false and evil, and in accurately distinguishing betwixt them, and that from an interior intuition and discernment. There is in every one an interiour and an exteriour, the former belonging to the inward or spiritual, and the

the latter to the outward or natural man; and accordingly as the interiour is formed and co-operates with the exteriour, ſo a man ſees and perceives. The interiour of man can only be formed in heaven; but the exteriour is formed in this world. When the interiour is formed in heaven, then heavenly things paſs by influx into the exteriour, which is from this world, and form it to a correſpondence with the former, that ſo both may co-operate or act as one; and when this is effected, then the man ſees and perceives from an inward ſight. In order to the formation of the interiour, this one medium is requiſite, viz. that man look up to a Divine Supreme Being, and to heaven; for, as was ſaid before, the interiour is formed in heaven; and a man is then ſaid to look up to the Divine Being, when he believes in him, and that he is the fountain of all good and truth, and conſequently of all underſtanding and wiſdom; and is willing to be led and governed by him: ſo, and ſo only, the interiour of man is opened to divine things. A man in this belief, and living according thereto, is in the power and capacity of becoming intellectual and wiſe; but in order to his being really ſo, he has many things to learn, both concerning heaven and this world; as touching the former, from the Word and the doctrines of the church; and as touching the latter, from ſcientifick knowledge; and is alſo to take along with him, that in the ſame proportion that he applies knowledge to the purpoſes of good life, ſo far only is he worthy of being reputed an underſtanding and wiſe man, as in that degree and no farther, his interior ſight, which is the property of his intellect, and his interior affection, which is that of his will, derive their progreſs to perfection. The ſimple are of the following claſs, viz. ſuch as have their interiour open to divine things, but their underſtanding not ſo well cultivated by truths, ſpiritual, moral, civil, or natural; ſuch have indeed a ſight of truths, and receive them when heard, but have no inward clear perception of them: but they who are denominated wiſe, are as follows, viz. ſuch who have not only their interior affections open to divine good, but alſo their intellectual faculties ſo cultivated and enlarged, that they ſee divine truths by an internal evidence.

Thus

Thus much may ſerve to ſhew what is meant by true underſtanding and wiſdom.

352. A ſpurious underſtanding and wiſdom is, not to ſee what is true and good, and from thence what is falſe and evil, from any interior ſight, but only to believe it ſo on the authority of others, and then to ſtudy to confirm ourſelves in that belief. Now as ſuch perſons receive not truth by the light of truth, but on the credit given to another, they are equally liable to embrace falſehood as well as truth, and to confirm themſelves in the former by reaſonings and arguments adapted thereto, ſo as to give it the appearance of truth, for whatever is ſo confirmed puts on that appearance; and there is nothing but what is capable of ſuch kind of confirmation. Now the interior faculties of ſuch perſons are only open from beneath, but their exterior in proportion to the degree of ſuch confirmation; and therefore the light they ſee by is not the light of heaven, but the light of this world, or natural light, in which light what is falſe may appear as true, and when confirmed by a ſpecious kind of arguments, may carry in them an apparent luſtre of evidence, but not ſo when viewed in a heavenly light. Of this claſs ſuch are leaſt intelligent and wiſe, who have dealt moſt in this way of confirmation; and they come neareſt to wiſdom, who have practiſed it the leaſt. Hence may be gathered what is meant by ſpurious underſtanding and wiſdom; however, we range not under this claſs what has been received by children on the authority of their teachers, if when grown up to the uſe of reaſon they do not implicitly enſlave themſelves to their documents, but ſtudy to find out the truth, and cheriſh it when found: as ſuch are led by a ſincere affection for truth for its own ſake, they ſee it in the light of its own evidence before they ſet themſelves to confirm it by arguments (224). To illuſtrate this by an example: Certain ſpirits were reaſoning together, how

(224) That it is the part of a wiſe man to ſee and perceive the truth of a doctrine before he goes about to confirm it by arguments, and not becauſe it is held for truth by others, n. 1017, 4741, 7012, 7680, 7950. To ſee and perceive the truth by its own native evidence without the aid of argument, is the privilege of thoſe only who love truth for its own ſake, and as a rule of life, n. 8521. That the evidence ariſing from confirmation by argument is a natural, not a ſpiritual

 light,

how it came to paſs that the brute animals were born to all knowledge congruous to their nature reſpectively, but not man; upon which they were told, that the former ſtood in the primitive order of their nature, but man not ſo, and therefore he is to be led back into it by inſtruction and diſcipline; whereas if man had preſerved his original perfection, conſiſting in loving God above all things, and his neighbour as himſelf; in that caſe he would have been born with innate underſtanding and wiſdom, and to the belief of all truth, according to the enlargement of his faculties. Now the good ſpirits immediately perceived the evidence of this argument by the light of truth; but the ſpirits, who had confirmed themſelves in ſolifidianiſm, and thereby had caſt aſide divine love and charity, could not receive it, as their confirmation in error had obſcured in them the light of truth.

353. Falſe underſtanding and wiſdom is that which is ſeparate from the acknowledgment of a Divine Being in all thoſe who place nature in the room of God: all ſuch think as mere animals, and are no other than ſenſualiſts, whatever character they may have in the world for erudition (225); for their learning reaches no farther than to the objects of ſenſe laid up in their memory, and viewed in the light of material nature, though the ſame natural ſciences are of ſubſervient uſe to form the minds of perſons truly intellectual: by the ſciences we underſtand experimental knowledge of various kinds, phy-

light, and ſuch as ſenſual and bad men may have, n. 8780. That all things, even ſuch as are falſe, may be ſo confirmed by ſpecious arguments, as to put on the appearance of truth, n. 2482, 2490, 5033, 6865, 8521.

(225) That the ſenſual part is the loweſt degree of the life of man, as appertaining to his corporeal nature, n. 5077, 5767, 9212, 9216, 9331, 9730. That he is called a ſenſual man, who forms all his judgment and concluſions from his bodily ſenſes, and believes nothing but what he can ſee with his eyes, or touch with his hands, n. 5094, 7693. That ſuch a one thinks in his extremities, and not in his interiour, n. 5089, 5094, 6564, 7693. That his interior or ſpiritual part is ſhut againſt all light of divine truth, n. 6564, 6844, 6845. That he is in the dim light of nature, and can ſee nothing that is diſcoverable only by the light of heaven, n. 6201, 6310, 6564—6622, 6624. That he is therefore inwardly in a ſtate of oppoſition to all things that relate to heaven and the true church, n. 6201, 6316, 6844, 6845, 6948, 6949. That even the learned, who have confirmed themſelves againſt the truths of the latter, are no better than ſenſual men, n. 6316. A deſcription of the ſenſual man, n. 10236.

ſicks,

ſicks, aſtronomy, chymiſtry, mechanicks, geometry, anatomy, metaphyſicks, philoſophy, the hiſtory of kingdoms, and of the learned world, criticiſm, and languages. Now as to thoſe who preſide in eccleſiaſtical matters, who at the ſame time diſbelieve the operations of a divine principle, and have no higher ſentiments of religion than what relate to the outward man; ſuch ſee nothing farther in the Scriptures than others do in their ſciences, nor conſider them as containing matters that are to be underſtood only by a reaſon enlightened from above; and this becauſe the inner gate of their minds, and the faculties next to them, are ſhut againſt divine illumination; and this becauſe they have turned away their affections and underſtanding from heavenly to earthly things; and therefore it is that truth and good are to them as darkneſs, and falſe and evil as light: but, notwithſtanding, mere ſenſual men can play their part at reaſoning, and ſome of them very acutely, but then it is from the fallacies of ſenſe in which they have confirmed themſelves by the ſubtleties of ſcience, and becauſe of their adroitneſs herein they conceit themſelves to be wiſer than others (226); and their love of ſelf and the world is the fire that gives earneſtneſs and warmth to their reaſonings: ſuch are they who are in falſe underſtanding and wiſdom, and are meant by thoſe words of our Lord, Matt. xiii. 13, 14, 15. "Seeing they ſee not, and hearing they hear not, neither do they underſtand, &c." xi. 25. "Thou haſt hid theſe things from the wiſe and prudent, and revealed them unto babes."

354. I have had the privilege of converſing with many learned men after their deceaſe, ſome of them of great fame, and celebrated in the learned world for their writings; and with others of leſs note, but of deep underſtanding: now ſuch of them as inwardly diſbelieved a Divine Being, though they outwardly profeſſed one, became ſo ſtupid in the other world, as

(226) That ſenſual men often reaſon with great ſubtlety and acuteneſs, from an inferior underſtanding joined to a prompt corporeal memory, n. 195, 196, 5700, 10236: but this from the fallacies of the ſenſes, n. 5084, 6948, 7693. That the ſenſual are ſubtle and knaviſh above others, n. 7693, 10236. That ſuch were called by the ancients, ſerpents of the tree of knowledge, n. 195, 196, 197, 6398, 6949, 10313.

not

not to be able to comprehend truths relating even to civil matters, much leſs ſuch as are ſpiritual: and I could alſo perceive, nay, behold (for in the ſpiritual world ſuch things are repreſented in a viſible manner) that their interiour was ſo darkened, even to blackneſs, and ſo ſhut againſt every thing ſpiritual, as to be inacceſſible to all heavenly light and influx: and that inward blackneſs appeared more particularly intenſe in thoſe who had confirmed themſelves in unbelief by their ſcientifical reaſonings. All ſuch in the other world greedily imbibe falſehood and error, as a ſponge does water, and reject all truth, as rain is repelled from the tile of an houſe; nay, I have been informed, that the interiour of thoſe, who have exalted nature in the room of God, appears, as it were, oſſified; and their heads, even to the noſtrils, have the reſemblance of ebony, in token of their being deſtitute of all ſpiritual and intellectual perception: they who are of this claſs are plunged into a kind of gulphs or bogs, where they are diſquieted and terrified with phantaſies produced by the falſities they had adopted and cheriſhed: the infernal fire of their life is a thirſt of glory and the pride of diſtinction, by which they are incited to exaſperate one another, and to torment all they can ſuch as refuſe to worſhip them as deities; and this they do by turns. Such is the end of all the learning and wiſdom of this world, which, not having its foundation in the faith of Almighty God, is utterly deſtitute of heavenly light.

355. That ſuch is the lot of the perſons before mentioned, in the other world, may be gathered from hence; viz. that all things in their natural memory, and immediately connected with their bodily ſenſes (as are the ſcientifical acquiſitions ſpoken of above) are then totally quieſcent, and only the concluſions or principles formed from thence remain as a fund for to ſupply them with thoughts and matter for converſation; for though a man carries his natural memory along with him, yet what he had laid up therein falls not under his intuition as before, as not being concordant with the light of a different world, and therefore he cannot call them forth to uſe; whereas things of a rational and intellectual nature, grounded on ſcientifick principles, quadrate with the light of the ſpiritual world; conſequently,

quently, ſo far as any one has attained to rationality by the uſe of the ſciences in this world, ſo far he is rational after he is ſet free from the body, it being the ſame ſpirit that thinks in both worlds (227).

356. But as to thoſe, who, by the cultivation of their minds, by the ſciences and different kinds of knowledge, have acquired true underſtanding and wiſdom, as is the caſe with thoſe who apply all their attainments to the purpoſes of good life, walk in the fear of God, reverence his Word, and adhere to ſpiritual morality *(ſpiritualem moralem vitam,* ſee above, n. 319). To ſuch the ſciences ſerve, as the means of attaining to wiſdom, and of ſtrengthening the things appertaining to faith: it was given me to perceive the interiour of their minds, wherein all appeared tranſparent from the light within them, and repreſenting the ſparkling colours and brightneſs of the diamond, the ruby, and the ſapphire, in degree of luſtre, according as they had employed their knowledge of the ſciences in proof and confirmation of divine truths: ſuch is the appearance which true underſtanding and wiſdom exhibit, when repreſented as viſible in the ſpiritual world (*), and this anſwerably to the nature of

(227) That things ſcientifical appertain to man's natural memory whilſt in the body, n. 5212, 9922. That man carries with him his whole natural memory after death, n. 2475. This from experience, n. 2481 to 2486: but that he cannot draw from that memory in the other world, as he did in this, and that for many reaſons, n. 2476, 2477, 2479.

(*) It is by no means incredible, that things ſpiritual and intellectual ſhould be repreſented under viſible appearances in the other world, as nature in this abounds with ſuch ſignificant emblems and expreſſions far beyond what is generally ſuppoſed: how do the paſſions and affections, the virtues and vices, and even the intellectual powers, figure themſelves in the countenance and geſtures of the body! and how do many of the flowers readily excite in us the ideas of mental properties and qualities, as of modeſty, innocence, and purity, &c. inducing us, by conſent, to denominate them by ſuch epithets reſpectively! and thus heavenly things are pictured to us by ſuch as are natural, according to an ancient doctrine alluded to by the ſublime Milton in the following lines:

" I ſhall delineate ſo,
" By lik'ning ſpiritual to corporeal forms,
" As may expreſs them beſt, though what if earth
" Be but the ſhadow of heav'n, and things therein
" Each to other like more than on earth is thought."
PAR. LOST. Book V.

heavenly light, which is divine truth from the Lord, who is the original ſource of all true underſtanding and wiſdom, ſee above, n. 126 to 133. The grounds [*plana*] of that light in its ſeveral variegations of colours, are the interior receſſes of the mind; and the illuſtrations and confirmations of divine truths by ſuch things as are in nature, and therefore in the ſciences, produce thoſe variegations (228); for the more interior and ſpiritual part in man contemplates what is laid up in the natural memory, and whatever is therein employed for the confirmation of divine truth, it ſublimates, as it were, by the fire of cœleſtial love, takes it to itſelf, and ſpiritualizes it: whilſt man is in the body, he continues a ſtranger to this procedure of the mind, and that becauſe during his abode therein he thinks in a double capacity, both ſpiritually and naturally, but has no perception of the former, but only of what paſſes in his natural thoughts; but when he enters upon the ſpiritual world, he has then no longer any perception of what he thought naturally in this world, but only of what he thought ſpiritually (*); and this by change of ſtate. Hence it may appear, that men through knowledge and inſtruction in the ſciences, as the means of wiſdom, may become ſpiritual, if this obſervation be confined to ſuch as live in the faith and fear of God: nay, ſuch meet with a more particular acceptance in heaven, and obtain a place in the center of their reſpective ſocieties, n. 43, as being more illuminated than their fellows. Theſe are the underſtanding and wiſe ones, who are ſaid to ſhine as the brightneſs of the firmament, and as the ſtars in the heavens: but they are denominated ſimple, who indeed had faith in God, reverenced his Word, and

(228) That there are moſt beautiful colours in heaven, n. 1053, 1624. That thoſe colours are the modifications or variegations of the light of heaven, n. 1042, 1043—4922, 4742, and conſequently ſo many appearances of truth from good, and ſignify things appertaining to underſtanding and wiſdom, n. 4530, 4922, 4677, 9466.

(*) Let it be noted here, that the author does indeed, in many parts of his writings, ſpeak of departed ſpirits as recollecting and referring to paſt tranſactions in the body from their natural memory; but then this is not to be underſtood according to the ſtated laws of the other world, but as a particular privilege, permiſſion, or ſtate, to anſwer certain purpoſes; and accordingly he generally premiſes on theſe occaſions, that they were placed in ſuch a ſtate as when in the body, or the like. Tr.

lived

lived ſpiritual and moral lives, but had not much improved their intellectual part; for the mind of man, like any ſoil, riſes in value according to the degree of its cultivation.

Of the Rich and the Poor in Heaven.

357. Various are the opinions concerning admiſſion into the kingdom of heaven, whilſt ſome ſuppoſe that the poor only, not the rich, meet with a reception there; others hold, that both rich and poor are admitted alike; and a third ſort, that the former can gain no admittance without firſt diveſting themſelves of their wealth, and entering into a voluntary poverty: and all theſe ſupport their different opinions by paſſages from the Scriptures: but they who make ſuch diſtinctions between the rich and the poor, in reſpect to their qualification for heaven, ſhew themſelves ſtrangers to the right meaning of the Scriptures, which have both a recondite or ſpiritual, and alſo a literal or natural ſenſe; and they who interpret them only according to the latter, muſt miſtake their true meaning in many places, particularly in what is ſpoken therein concerning the rich and the poor in relation to this ſubject; as for inſtance, that it is as impoſſible for the rich to enter into the kingdom of heaven, as for a camel to paſs through the eye of a needle; but that it is eaſy for the poor, as we are therein told, that "theirs is the "kingdom of heaven," Luke vi. 20, 21; whereas they who know any thing of the ſpiritual ſenſe of the Word, underſtand theſe ſayings very differently, being convinced on the authority thereof, that the kingdom of heaven is appointed for all who live the life of faith and love, whether they be rich or poor; and who they are that are meant by this diſtinction in Scripture ſhall be explained in what follows. From much converſation and long abode with the angels, I know of a truth that the rich find as ready admiſſion into heaven as the poor, and that no one is excluded merely on account of his wealth, or received becauſe of his poverty in this world; both claſſes are there alike, and more of the rich in the higher ſtations of bliſs and glory than of the poor.

358. I ſhall

358. I ſhall enter upon this ſubject with obſerving, that a man may lawfully acquire riches, and increaſe his ſtore, according to the opportunity afforded him, provided he keep free from ſubtle devices, and every evil art; may eat and drink of the beſt, if he place no part of his happineſs therein; may dwell magnificently, if according to his rank in life; converſe like others upon common worldly topicks, and ſhare in the publick diverſions; that there is no need of ſeverity of behaviour, downcaſt looks, and other appearances of mortification; but he may be pleaſant and chearful; nor is under any other obligation of diveſting himſelf of his goods to beſtow them on the poor, than what his own particular impulſe or choice may lay upon him: in a word, that as to externals, he may live in a common way like other orderly people, without any bar to his admiſſion into heaven, provided that he inwardly cheriſhes a due reverence and fear of the Lord, and acts juſtly and with all good conſcience towards his neighbour; for every one's real character is to be eſtimated according to his internal ſentiments and affections, or by his faith and love; for theſe are the principles that give life and character to all that proceeds from him, as the life of the act is in the will, and the life of the ſpeech is in the ſentiment; for as we act from the will, ſo we ſpeak from the thought; and, therefore, where it is ſaid in Scripture, that every one ſhall be judged according to his deeds, and recompenſed according to his works, we are to underſtand it, as if it were ſaid, according to his thoughts and affections, from which his works proceed, or which are in his works; for without the former, the latter are of no conſideration, and therefore receive their quality and character from them (229). Hence we ſee, that it is not the exteriour,

(229) That it often occurs in Scripture, that man ſhall be judged and recompenſed according to his deeds or works, n. 3934. By deeds and works there, we are not to underſtand them as they appear in their external form, but as they are in their root or inward principle; for even bad men do works apparently good in their external form, but only good men ſuch as are both outwardly and inwardly good, n. 3934, 6073. That all moral deeds, as well as bodily acts, proceed from man's inward faculties and powers, as his thinking and willing, and owe their eſſence and qualities thereto; and, therefore, according to the internal principle is the external production, n. 3934, 8911, 10331; conſequently, according to a man's love and faith, n. 3934, 6073, 10331, 10333: that therefore the works contain their

exteriour, but the interiour, which commands the exteriour, that does all in man. To illuſtrate this by the following inſtance: He that refrains from defrauding another only through fear of the laws, and of the loſs he might otherwiſe ſuffer in his reputation or intereſt, and who but for ſuch reſtraints would not ſcruple to take all advantages of him in his power; ſuch a one, however honeſt his dealings may appear outwardly, yet he is guilty of deceit and fraud in his thoughts and will, and is governed by a principle from beneath [*infernum in ſe habet*]. On the other hand, the upright man, who refrains from taking all undue advantages of another, though ſecure from diſcovery, and that becauſe it would be contrary to his duty to God and his neighbour; ſuch a one makes a conſcience of his willing and thinking, and is under a heavenly influence: their dealings outwardly are the ſame in both, but inwardly and in principle they are widely different.

359. As then a man may purſue an ordinary courſe of life in externals, may acquire riches, and live elegantly according to his rank, as to good cheer, dreſs, and dwelling; carry on his worldly buſineſs like other men, and take pleaſure in the good things of this life, to the comforting both of his body and mind, provided that he lives in the true fear of God, and in love towards his neighbour. As this is the caſe, it will not appear ſo difficult a matter to get to heaven, as ſome imagine (*): the main difficulty lies in reſiſting the love of ſelf and of the world, that they gain not the victory over us; as from this quarter all our danger proceeds (230): and that otherwiſe our way

their principle, or are the principle itſelf in effect and operation, n. 10331. Therefore, to be judged and recompenſed according to our deeds and works, is the ſame as if ſpoken of our principles, n. 3147, 3934, 6073, 8911, 10331, 10333. That thoſe works which have reſpect to ſelf, and the world, are not good works, but only ſuch as reſpect the Lord, and the good of our neighbour, n. 3147.

(*) It muſt be owned, that our author here is far from ſhewing any thing of the preciſian, or of monaſtick rigour; and yet his doctrine, when taken along with the applied reſtrictions, is as far from giving countenance to careleſſneſs, or over-indulgence; and the danger he ſubjoins that we are in from the love of ſelf and of the world, and whatever wrong habits we may have contracted thereby, will be found to miniſter to the beſt of us abundant matter for repentance, ſelf-denial, and watchfulneſs. Tr.

(230) That all evils originate from the love of ſelf and of the world, n. 1307, 1308,

way is not ſo hard to make, as ſome ſuppoſe, we may learn from thoſe words of our Lord; "Learn of me, for I am meek "and lowly in heart, and ye ſhall find reſt unto your ſouls; "for my yoke is eaſy, and my burden is light," Matt. xi. 29, 30. Now the yoke of the Lord is eaſy, and his burden light, ſo far as man renounces the evils flowing from the love of ſelf and of the world, for ſo far the Lord is his guide, and gives him the maſtery over them.

360. I have converſed with ſome after their deceaſe, who had in this life abdicated the world, and betook themſelves to ſolitude, that they might be the more at leiſure for devout exerciſes, as the ſafer way to heaven: but ſuch moſtly appear of a melancholy caſt in the other world, lightly eſteem thoſe that are not like themſelves, and are diſſatisfied, through a ſuppoſed merit in themſelves, that they are not exalted to a higher ſtate than others; they have little affection for others, and therefore are backward to exerciſe thoſe offices of love, which is the bond of a heavenly conjunction (*): they exceed, it is true, in an ardent deſire for heaven, but when they are exalted to be with the angels, they carry with them a certain ſadneſs that damps the joys of the former; wherefore they are disjoined from them, and betake themſelves to a kind of lonely ſituations, where they lead a recluſe life, as they did in this world. Man can only be formed for heaven in this world, where his affections have their beginning objects, but vaniſh and come to nothing, if not exerciſed in ſocial connexions, or rather are ſwallowed up ſolely in ſelf, to a total neglect of his neighbour; ſo that a life of charity towards our neighbour, conſiſting in a conſcientious diſcharge of every relative and ſocial duty, is the path-way to heaven, and not a mere ſpeculative piety ſeparated therefrom (231); now action, and not inaction, is the vital ſupport

1308, 1321, 1594—9348, 10038, 10742; ſuch as contempt of others, enmity, hatred, revenge, cruelty, deceit, &c. n. 6667, 7372, 7373—10038, 10742. That man is born with a natural propenſity to theſe two loves, and that his hereditary evils are from thence, n. 694, 4317, 5660.

(*) Hitherto we are to underſtand them as in the intermediate ſtate. Tr.

(231) That charity towards our neighbour conſiſts in doing every thing that is good, juſt, and right, in all our acts and relations reſpecting him, n. 8120, 8121, 8122;

port of charity. I ſhall here give an inſtance of this from experience: I have known more in the regions of bliſs among thoſe that had acquired riches in trade by an honeſt induſtry, than among ſuch as had become wealthy through the emoluments of high and honourable offices in the ſtate; as the latter are ſo liable to be infected, on account of their honours and importance, with the pride of life and love of the world, which have a natural tendency to beget ſelf-love, and conſequently to alienate the affections from heavenly things.

361. The lot of the good rich, when tranſlated to heaven, is that of being in a condition of greater apparent ſplendor than others; ſome of them dwell in ſtately palaces, richly furniſhed and ornamented as with gold and ſilver, together with abundance of all things miniſtering to the delights of life; however, they place no part of their affections on theſe things, but only on their uſes; of theſe they take good notice, but the mere ornamental part, as gold and ſilver, this they regard with little attention, and that becauſe when in this world their minds were ſet on uſes, and they conſidered gold and ſilver only as means ſubſervient thereto. Now uſes in the other world appear in ſplendid forms, the good of uſe as gold, and the true of uſe as ſilver (232); and according to their practical uſes in this life, ſuch is the ſplendor and ſuch the delights of their ſtate in the following. Among the good uſes, are thoſe of providing things needful for ourſelves and dependants ſuitably to our rank; to ſeek the means of promoting the publick good; and alſo to have

8122; and therefore it extends to all that a man thinks, wills, and does, n. 8124. That a life of piety without charity avails nothing, but joined with charity leads to every good, n. 8252, 8253.

(232) That every good has its particular delight from uſe, and according to its uſe reſpectively, n. 3049, 4984, 7038; and alſo its ſpecifick quality, conſequently as is the uſe ſuch is the good, n. 3049. That all the delight and comfort of life is from uſes, n. 997. That, generally ſpeaking, life conſiſts in uſes, n. 1964. That the angelical life conſiſts in the goods of love and charity, conſequently in the exerciſe of uſes, n. 453. That the Lord, and conſequently the angels derivatively from him, has principally only regard to final cauſes, which anſwer to uſes among men, n. 1317, 1645, 5844. That the kingdom of the Lord is the kingdom of uſes, n. 453, 696, 1103, 3645, 4054, 7038. That the ſervice of the Lord conſiſts in the performance of uſes, n. 7038. That all have their diſtinguiſhing character from the uſes they perform, n. 4054, 6815. This illuſtrated, n. 7038.

where-

wherewith to help our neighbour, which he that abounds can better do than he that does not; beſides, that ſuch a diligence to procure what may be for the good of them that lack, preſerves us from idleneſs, that pernicious kind of life which gives our innate evil the power to take poſſeſſion of us. Theſe are among the good uſes, as far as they are invigorated by a divine principle, or ſo far as man is actuated therein by motives of duty to God, and regards worldly means only as ſubordinate thereto.

362. But quite contrary is the lot of ſuch rich perſons in the other world, as lived without religious faith in this, nay, hardened themſelves in unbelief: all ſuch are in hell, where filth, miſery, and want of every comfort, is their portion; for into theſe are riches changed, when loved for their own ſake; and not only their riches, but alſo the uſes to which they applied them, ſuch as their luxury and ſelf-indulgence for the gratification of their other corrupt paſſions, or to evidence their pride and contempt of others: riches in ſuch hands, having nothing but what is earthly and vile in their uſe, become changed into vileneſs at laſt. A ſpiritual uſe and application of riches is, as it were, a ſeaſoning and preſervative to them, and may be compared to the ſoul in the body, or to the light and heat of the ſun in their effects on a humid ſoil; but in the other caſe, riches may be conſidered as a body without a ſoul to preſerve it from putrefaction; or to a ſwampy ground in a deep valley ſhaded from the light of the ſun: ſuch are the men who ſuffer riches to alienate their hearts from God.

363. Every one's darling affection or ruling paſſion continues with him after his departure from this world, nor is it extinguiſhed in eternity (*); for the ſpirit of a man is as the love that prevails in and poſſeſſes him; and, moreover, (which has hitherto been a ſecret on earth) the body of every ſpirit and angel is the external form of the love that preſides in him, and

(*) It muſt here be obſerved to the reader, that a more concerning doctrine (and highly credible it appears from ſcriptural authority) or one that infers more important caution as to what affections and habits we contract, cannot preſent itſelf to the mind of man; and therefore the ſubject of this particular number is warmly recommended to his ſerious attention. Tr.

correſponds to the internal form of his mind and will, inſomuch that ſpirits know one another by their countenances, geſtures, and ſpeech; and by the ſame correſpondent marks it would be known what ſpirit a man is of in this world, were he not accuſtomed to act the counterfeit in theſe particulars; the ruling paſſion would equally manifeſt itſelf in time, as it does in eternity. I have converſed with ſome that lived ſeventeen centuries ago, whoſe lives are recorded in the writings of thoſe days; and they appeared to be governed by the ſame affections and diſpoſitions by which they are charactered therein; from which we may gather, that the ſame love of riches, and for the ſame ends, continues with every one hereafter, though with this difference, that the riches which had been applied here to good purpoſes are changed into heavenly pleaſures to the owners in the other world according to their uſes reſpectively; and that the riches, which had been applied here to bad purpoſes, become changed to the owners into filth and corruption hereafter, anſwerably to the evil uſes they had made of them; nay, ſuch naſtineſs they take pleaſure in, as correſponding to thoſe filthy luſts to which they had made their riches ſubſervient, or to that ſordid avarice which conſiſts in the love of riches for their own ſake; for ſuch paſſions are a ſpiritual filthineſs defiling the ſoul.

364. The poor are not qualified for heaven by their poverty, but by their principles and life, for theſe follow every one, be he rich or poor, nor is there any diſtinguiſhing mercy for the one more than the other (233); but he is received whoſe life has been good, and he is rejected whoſe life has been evil: beſides, poverty may be turned into as great a ſnare and hinderance to a man in his way to heaven, as riches themſelves, ſeeing that many of the poorer ſort fall into diſcontent at their condition, covet many things above their rank, and looking upon riches as the greateſt of bleſſings (234), grudge if they be not ſatisfied, and

(233) That mercy is not arbitrary and immediate, but reſpective and mediate; and that all they, who live in the fear of the Lord, are under his merciful protection and guidance both here and for ever, n. 8700, 10659.

(234) That riches and honour are not real bleſſings in themſelves, and therefore are given alike both to the good and the evil, n. 8939, 10775, 10776. That the true bleſſing is love and faith from the Lord, effecting a union with him, and there-

and indulge murmurings againſt God's providence; add to theſe, their envyings againſt others, their fraudulent practices, and groſs ſenſual indulgences: how different will be the lot of theſe from that of the contented induſtrious poor, who paſs the time of their ſojourning in all godlineſs and honeſty? I have ſometimes converſed in the other world with certain departed peaſants, who had lived here in the fear of God and all good conſcience, who, having an affectionate deſire to know the truth, ſought to be more particularly inſtructed as to faith and charity, having heard much concerning the former in this world, and more concerning the latter in the other; on which it was told them, that charity has reſpect to every thing belonging to life, and faith to every thing belonging to doctrine; conſequently, that the former conſiſts in willing and doing every thing that is juſt and right, and the latter in thinking and believing according thereto; and that when any one wills and does what he thinks and believes to be right and good, then faith and charity are no longer two but one, juſt as thought and will unite in forming a determinate act of the mind: this they well underſtood and received with pleaſure, ſaying, that when in this world they did not look upon believing as a thing different or ſeparate from living.

365. From what has been offered on this head, it will appear, that the rich may find as eaſy an admiſſion into heaven as the poor; and the notion of its being more difficult to the former is from a wrong underſtanding of thoſe places in Scripture, where both are mentioned. By the rich there, in a ſpiritual ſenſe, we are to underſtand ſuch as abound in the knowledge of good and truth, and accordingly thoſe who are within the church where the Word is known; and by the poor, ſuch as are deſtitute of that knowledge, but deſire it, conſequently thoſe who are without the church, and ſtrangers to the Scriptures. By the rich man cloathed in purple and fine linen, who was caſt into hell, is meant the Jewiſh nation, which being in poſſeſſion of the Word, and through that abounding in the knowledge of good and truth, is repreſented by the rich man;

by becoming the procuring cauſe of man's eternal happineſs, n. 1420, 1422, 2846 —4981, 8939, 10495.

by

by purple clothing, is meant the knowledge of good; and by fine linen, the knowledge of truth. By the poor man, who lay at his gate, and desired to be fed with the crumbs that fell from the rich man's table, and was carried into heaven by the angels, we are to understand the Gentiles, who had not the forementioned knowledge, but desired to have it, Luke xvi. 19, 31. By the rich, who were invited to the great supper, and excused themselves, is also to be understood the Jewish nation; and by the poor, who were called to supply their place, are understood the Gentiles, or such as were without the pale of the church, Luke xii. 16, 24; and as to the rich man, concerning whom the Lord saith, that "it is easier for a camel to go through the "eye of a needle, than for such a one to enter into the king-"dom of heaven," Matt. xxix. 24. we are to understand as mean rich men both in a literal and figurative sense; in the former, such as abound in riches, and set their hearts upon them; in the latter, such as abound in natural knowledge and the sciences; for these are their spiritual riches, by which, through the effort of their own understanding, they presumptuously think to possess themselves of the knowledge of divine things, which method being contrary to the divine order, it is said to be harder, than for a camel to pass through the eye of a needle; for in this sense *camel* signifies scientifical knowledge in general, and by *the eye of a needle* is signified spiritual truth (235). That these are signified by *camel*, and the *eye of a needle*, is not understood at this day, because the key to that knowledge, which

(235) That by *camel* in the Word is signified, in general, scientifical knowledge, or what passes through the senses, n. 3048, 3071, 3143, 3145. What is signified by embroidery and needle-work, and consequently by needle, n. 9688. That to enter into the truths of faith by such kind of knowledge is contrary to the divine order, n. 10236. That they who attempt this are insane with respect to things pertaining to heaven and the true church, n. 128, 129, 130, 232, 233, 6047; and appear as intoxicated in the other world when they think of spiritual things, n. 1072. Their particular disposition, n. 196. Illustration by examples, that spiritual things are not to be comprehended by such natural knowledge, n. 233, 2094, 2196, 2203, 2209. That by means of spiritual light we may search out the scientifical knowledge of the natural man, but not *vice versâ*, because spiritual influx descends into nature, but nature ascends not up to spirit, n. 3219, 5119—9110, 9111. That divine truths are first to be admitted and received into the mind, and then we may apply to things of scientifical knowledge for illustration, but not *vice versâ*, n. 6047.

explains

explains how ſpiritual things are ſignified by the literal ſenſe of the word, is not in the hands of the church; for there is both a ſpiritual and a natural ſenſe throughout the Word, it being written according to correſpondency between things natural and ſpiritual, to the end that there might be an alliance between heaven and earth, and between angels and men, ſince the time of their immediate communication ceaſed. Thus we have ſhewed who are meant in particular by the rich in the Word, viz. ſuch as abound in the knowledge of good and truth, and that by the ſeveral kinds of this knowledge are meant the riches there ſpoken of, as may be ſeen in the paſſages here referred to, Iſai. x. 12, 13, 14. ch. xxx. 6, 7. xlv. 3. Jer. xvii. 3. xlvii. 7. l. 36, 37. li. 13. Dan. v. 2, 3, 4. Ezek. xxvi. 7, 12. xxvii. 1. to the end. Zech. ix. 3, 4. Pſal. xl. 13. Hoſ. xii. 9. Apoc. iii. 17, 18. Luke xiv. 33. *et alibi:* and that by the poor are meant thoſe who have not the ſame means of knowledge, but are deſirous of them, ſee Matt. xi. 5. Luke vi. 20, 21. xiv. 21. Iſai. xiv. 30. xxix. 19. xli. 17, 18. Zeph. iii. 12, 18. All theſe paſſages referred to may be ſeen explained according to their ſpiritual ſenſe in ARCANA COELESTIA, n. 10227.

Of Marriage in Heaven.

366. As heaven is inhabited by the human race, and the angels there are of both ſexes; and as by the order of creation the woman is for the man, and the man for the woman, and the love of each for the other innate in both, it follows, that there are marriages in heaven as well as on earth, though very different in kind. Now wherein they differ, and wherein they reſemble each other, ſhall be the ſubject of the following chapter (*).

(*) The reader will have no reaſon to be offended at the title of this chapter, when he is told, that the ſpiritual union here treated of under the name of marriage, is quite of a different kind, both as to means and end, from that marriage which our Lord declares to have no place at the reſurrection, as will evidently appear to him as he proceeds. Tr.

367. Mar-

367. Marriage in heaven is the conjunction of two in unity of mind, the nature of which ſhall here be explained. The mind conſiſts of two parts, one of which is called the intellect or underſtanding, and the other the will, and where both theſe co-operate or act in union, they form one mind. Now the huſband there repreſents and exerciſes the intellectual part, and the wife the province of the will; and when the interior union of both manifeſts itſelf in the exterior or ſenſitive part, it is called conjugal love; whence it appears, that conjugal love derives its origin from the conjunction of two in unity of mind, and this is called in heaven cohabitation, without the idea of diſtinction of parties; and, therefore, where two are ſo united in ſpiritual marriage, they are not called two, but one angel (236).

368. That ſuch is the proper conjunction and intimate union of minds between huſband and wife, is indicated by their very formation, the man being formed more for intellectual purpoſes, and of deeper thought; but the woman naturally to be led and actuated more by the motions of the will. The like alſo ſeems denoted by the particular genius and form of each reſpectively; *by the genius*, in that the talent of the man conſiſts more in the exerciſe of reaſon; that of the woman in the diſplay of affection: and by the difference of *form*, in that man has a rougher and leſs comely aſpect, a harſher ſpeech, and a more robuſt body; whilſt a lovely countenance, a ſoft voice, and a tender frame, recommend the female: nor is the difference leſs between the underſtanding and will, or thought and affection; and ſo alſo between truth and good, and faith and love; for truth and faith reſpect the underſtanding, as good and love reſpect the will. Hence it is, that in the Word, by *youth* and *man*, in a ſpiritual ſenſe, are meant the underſtanding of truth; and by *virgin* and *woman*, the affection of good; and likewiſe, that the church, from its affection to good and truth, is repreſented and denominated woman, and alſo virgin; as likewiſe,

(236) That men little know now o'days what and whence true conjugal love is, n. 2727. That true conjugal love conſiſts in unity of will, n. 2731. That ſuch as are in it have, as it were, but one mind, n. 2732, 10168, 10169. From this conjunction of minds proceeds ſpiritual love or union, n. 1594, 2057, 3939—7081 to 7086, 7501, 10130.

that all, who are in the affection of good, are ſtiled virgins; thus in Apoc. xiv. 4. (237).

369. What has been ſaid above is not ſo to be underſtood, as if huſband and wife were not each ſeparately endowed with underſtanding and will, but only that the intellectual part has the aſcendant in the former, and the will part in the latter, and each is denominated from the predominant property, though, ſtrictly ſpeaking, there is no predominancy in the heavenly marriages, becauſe the will of the wife is that of the huſband, and the intellect of the huſband is that of the wife, both willing and thinking the ſame, and conſequently of one mind: and this union is the more cloſe and intimate, as the will of the wife joins itſelf to the intellect of the huſband, and the intellect of the huſband to the will of the wife, and that more eſpecially when they face each other; for, as has been ſaid more than once, there is then a mutual communication of thoughts and affections in the heavens, and more eſpecially between huſband and wife through greater mutual affection. Thus much may ſuffice to explain that conjunction of minds, which is the bond of ſpiritual marriage in the heavens, and is the ſource of conjugal love, viz. when each freely communicates their ſpiritual good things to the other.

370. I have been told by the angels, that as far forth as any two are conjoined in this bond of mental union, ſo far are they advanced in conjugal love, and alſo in underſtanding, wiſdom, and happineſs, and that becauſe divine truth and good, from whence proceed all true underſtanding, wiſdom, and happineſs, have their ingreſs into conjugal love, as their proper plane or ground, wherein truth and good unite; for as there is

(237) That by *young men* in the Word is meant the underſtanding of truth, or the perſons that underſtand it, n. 7668. That *men* ſignifies the ſame, n. 158, 265, 749, 915, 1007—9007. That by *woman* is ſignified the affection of good and truth, n. 568, 3160, 6014, 7337, 8994. The church by the ſame, as alſo by *wife*, n. 252, 253, 749, 770—252, 253, 409, 749, 770: under what difference, n. 915, 2517, 3236, 4510, 4822. That *huſband* and *wife*, taken in their moſt exalted ſenſe, are ſpoken of the Lord, and his conjuuction with heaven and the church, n. 722. That *virgin* ſignifies the affection of good, n. 3067, 3110, 3179, 3189, 6731, 6742: and alſo the church, n. 2362, 3081, 3963, 4638, 6729, 6775, 6778.

a con-

a conjunction of intellect and will, so is there also of truth and good, because the intellect is that which receives divine truths, and is formed thereby; and the will is that which receives divine good, and also receives its form from it; for what a man wills, that is his good; and what he receives into his understanding, that appears to him as truth; and, therefore, it comes to the same, whether you call it a conjunction of the intellect and will, or a conjunction of truth and good. The conjunction of truth and good constitutes an angel, and also his understanding, wisdom, and happiness; for according to such conjunction is the degree of angelical perfection; and, therefore, as far as truth and good, or, which comes to the same, as far as faith and love, are conjoined in any angel, such is his angelical character and excellence.

371. That a divine virtue proceeding from the Lord is the influencing principle in true conjugal love, is because the latter is derived from the conjunction of good and truth; for, as was said above, it is all the same, whether we call it the conjunction of intellect and will, or the conjunction of good and truth: now this conjunction of good and truth derives its origin from the divine love of the Lord towards all in heaven and earth. From this divine love proceeds divine good, and divine good is received both by angels and men in divine truth as its proper receptacle; and, therefore, he, who is in no degree of divine truth, can receive nothing from the Lord and from heaven; but as far forth as good and truth are conjoined in any one, so far is he joined to the Lord and heaven. Such is the origin of true conjugal love, and accordingly a fit plane or ground for the reception of the divine influx; and hence it is, that the conjunction of good and truth is called in heaven the cœlestial marriage, and that heaven in Scripture language is compared to and called marriage; and also that the Lord is called the bridegroom and husband, and heaven with the church, his bride and wife (238).

372. Good

(238) That true conjugal love derives its origin, cause, and essence from the conjunction [*conjugio*] of good and truth, and is therefore of heavenly extraction, n. 2728, 2729. Of the heavenly spirits, who have a perception of it from this idea,

372. Good and truth, as conjoined in angel or man, are not two, but one, becauſe there the good is in the truth, and the truth in the good: this conjunction is as when any one thinks of what he wills, and wills what he thinks of, for ſo the thinking and willing co-operate and conſtitute one mind, the thought being the form to the will, and the will as the eſſence and life of the thought; and hence it is, that where two are joined together in this ſpiritual marriage, they are not called two in heaven, but one angel. In this ſenſe are to be taken thoſe words of our Lord: "Have ye not read, that he who made "them from the beginning, made them male and female? And "ſaid, For this cauſe ſhall a man leave father and mother, and "cleave unto his wife, and they twain ſhall be one fleſh; "wherefore they are no more twain, but one fleſh; wherefore "what God hath joined together, let not man put aſunder: "all men cannot receive this ſaying, but they to whom it is "given," Matt. xix. 4, 5, 6, 11. Mark x. 6, 7, 8, 9. Gen. ii. 24. In theſe words are deſcribed the heavenly marriage of the angels, and alſo the conjunction of good and truth; and by a man's being forbid to ſeparate what God hath joined together, we are to underſtand, that good is not to be ſeparated from truth.

373. Thus has been explained the origin of true conjugal love, and ſhewed how it is firſt formed in the minds of the parties, and thence deſcending to the corporeal part, is there ſenſibly experienced as love; for whatever is perceived in the bodily affections is derived from man's ſpiritual part, viz. his underſtanding and will, which conſtitute the ſpiritual man; and though in ſuch deſcent it aſſumes a different form, yet it is ſimilar and conſentaneous to its principle, juſt as the body acts conformably to the direction of the ſoul, or as the effect is

idea, n. 10756. That conjugal love exactly reſembles the conjunction of good and truth, of which, n. 1094, 2173, 2429—9206, 9495, 9637. How the conjunction of good and truth takes effect, and in whom, n. 3834, 4096, 4301—7623 to 7627, 9258. That none know what true conjugal love is, but they who are in good and truth from the Lord, n. 10171. That by marriage in the Word is ſignified the marriage of good and truth, n. 3132, 4434, 4834. That in true conjugal love is the kingdom of the Lord and heaven, n. 2737.

obſequious

obſequious to the efficiency of its cauſe, according to what has been laid down in the two articles concerning correſpondences.

374. I heard an angel deſcribe true conjugal love, and its cœleſtial delights, as divine good and divine truth from the Lord in two perſons, ſo united, as to form in a manner but one; and he ſaid, that every married pair in heaven was an inſtance of this heavenly love, foraſmuch as the good and truth in every one is his proper ſelf both in mind and body, ſeeing that the body is the expreſs image of the mind, as being formed after its likeneſs. He inferred from hence, that a divine likeneſs is imaged in two perſons that are in true conjugal love, and conſequently that they are a ſimilitude of heaven, as the univerſal heaven is divine good and divine truth proceeding from the Lord, and conſequently that the whole of heaven was repreſented in that love, together with beatitudes and delights innumerable, which indefinite term he expreſſed by a word that ſignifies myriads of myriads. He expreſſed aſtoniſhment, that members of the Chriſtian church ſhould continue ſuch ſtrangers to this truth; whereas that church is the Lord's repreſentative of heaven on earth, and heaven exhibits a complete marriage of good and truth. He likewiſe appeared amazed at adultery being more commonly practiſed within than without the church, as the inordinate gratification of that paſſion in every ſpiritual view is the love of falſe joined with evil, and the pleaſure of it of an infernal nature, being diametrically oppoſite to the delights of heaven flowing from the love of truth conjoined with good.

375. Every one knows that two married perſons, who are in mutual love, have an interior bond, as it is eſſential to the true conjugal ſtate that there be a union of minds and affections, and according to the quality of theſe ſuch is the union, and conſequently the love: now the mind is entirely formed of the ſpecies of truth and good that it has imbibed, for all things in the univerſe have ſome relation to good and truth (real or apparent), and alſo to their conjunction; wherefore the union of minds is according to the quality and kinds of truth and good from which they are formed, and that the moſt perfect union where the latter are pure and genuine. It is to be remarked

here, that there is no ſtronger ſympathy than between truth and good, and accordingly from this ſource it is that true conjugal love deduces its origin (239): there is alſo a ſympathy between falſe and evil, from which proceeds a love, but of an infernal kind, and the end of which is hell.

376. From what has been here ſaid concerning the origin of conjugal love, we may be able to pronounce who are in conjugal love, and who are not: now of the former claſs are all they, who, through divine truths, attain to divine good, conjugal love being only ſo far pure and genuine, as the truths which are joined to the good are ſo: and as all good in union with its truths is from the Lord, it follows, that no one can be in a ſtate of perfect conjugal love, unleſs he acknowledge the Lord and his divinity, for otherwiſe the divine influence and preſence are not in the truths, which a man has, to ſanctify and make them divine.

377. From hence we may conclude, that they who come under the predicament of falſe (*), or oppoſite to the truth, [*qui in falſis*] more eſpecially if from an evil principle, [*in falſis*

(239) That all things in the univerſal heaven and world have ſome relation to good and truth, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122; and to their conjunction, n. 10555. That there is a marriage between good and truth, n. 1094, 2173, 2503. That good loves, and conſequently deſires truth, and to be joined to it, and that there is a perpetual tendency to union in both, n. 9206, 9207, 9495. That the life of truth is from good, n. 5089, 1997, 2579, 4070—5147, 9667. That truth is the form of good, n. 3049, 3180, 4574, 9154. That truth is to good as water is to bread, n. 4976.

(*) It is not eaſy to render our author's meaning in this place intelligible to the common reader without a paraphraſe, not only on account of the difference of idioms in the two languages, but alſo with reſpect to the conception of the matter. Thus where he ſpeaks of the falſe of evil, and the true of good, he not only uſes thoſe words as ſubſtantives, which are adjectives in the Engliſh, but in a ſenſe which we have no ſubſtantives that fully expreſs. Thus, the error, falſehood, or falſity of evil, conveys not the idea meant; but the falſe of evil here ſignifies a contrariety to whatever is right and true, proceeding from a diſpoſition of mind or principle contrary to every thing that is good, or a wrong underſtanding iſſuing from a perverſe will and depraved affections. Thus, the unconverted, natural man, who loves only himſelf and the world, is an enemy to all ſpiritual truth through the malignity of his nature; and all that ſuch a one thinks, ſays, and does, is contrary to the divine order and will; as there is no divine love in his heart, there is no divine light in his mind and underſtanding, but ſuch a one is in ſpiritual darkneſs, or in the falſe of (from) evil. Tr.

ex malo] cannot experience any thing of true conjugal love, as their inward gate is ſhut againſt the heavenly influx, and their external or natural part occupied by falſe and evil, which, through their cloſe conjunction, form an infernal kind of marriage; ſome inſtances of which I have ſeen: they converſe indeed together, and have external fellowſhip in lewdneſs; but inwardly hate one another beyond all deſcription.

378. Neither can there be true conjugal love between two perſons of different religions, as the true of one agrees not with the good of the other; but two diſſimilar and diſcordant perſuaſions cannot conſiſt with unanimity, and therefore their love cannot be of ſpiritual extraction; or if they cohabit and agree, ſuch agreement is the effect only of natural cauſes (240); for this reaſon marriages in the heavens are formed only of thoſe who belong to the ſame ſociety, as being in good and truth of the ſame kind and quality: that all there of one and the ſame ſociety are in like good and truth, and differ from thoſe of other ſocieties, ſee above, n. 41, *& ſeq.* This was repreſented among the Iſraelites by their marrying within their own tribes, and in particular into their own families, and not with others.

379. Neither can there be true conjugal love between a huſband and different wives at the ſame time, as this counteracts the ſpiritual origin and end of marriage, which is the union of two minds, and conſequently hinders the interior conjunction of good and truth, which is eſſential to this love: now marriage with more than one wife is like an underſtanding divided into many wills, or as a man that joins himſelf to different churches, whereby his faith is ſo diſtracted, that it comes to nothing. The angels declare, that to marry ſeveral wives is abſolutely contrary to the divine order, and that they are aſſured of this many ways, particularly from hence, that as ſoon as they entertain any notion of ſuch marriages, they loſe their heavenly peace and joy, and become, as it were, intoxicated through a ſeparation between their internal good and truth: and if their mental faculties become ſo diſordered through thinking

(240) That it is unlawful for perſons of different religions to contract marriage, as this hinders the conjunction of like good and like truth in the affections and underſtanding, and conſequently unanimity, n. 8998.

with

with the leaſt inclination on polygamy, they conclude with the ſtrongeſt conviction, that the engagement itſelf would darken their minds, and baniſh their joys, and that from a heavenly conjugal love they ſhould fall into a groſs inordinate paſſion inconſiſtent with the purity of cœleſtial delights (241) : they ſay, that it is difficult for men now o'days to form any conception of this matter, as ſo very few have any experience of true conjugal love, without which they muſt remain entire ſtrangers to that inward ſatisfaction which reſults from it, whilſt they experience nothing more than the gratification of the ſenſual part, which in a little time changes into diſguſt ; whereas the ſpiritual delight of pure conjugal love not only laſts even to old age in this world, but after death makes a part of the joys of heaven, where it is exalted to higher ſpirituality and perfection in eternity : they moreover ſaid, that the beatitudes of truly ſpiritual conjugal love might be reckoned up to many thouſands, of which not one was fully known by mortal man, nor can be thoroughly experienced by any who are not in that ſtate of heavenly marriage, which conſiſts in the union of good and truth from the Lord.

380. Love of dominion in one of the married parties over the other baniſhes true conjugal love and its heavenly delight ; foraſmuch as the latter, as was obſerved before, conſiſts in a conformity of wills on both ſides by mutual conſent and choice, which the thirſt of dominion in the party aiming at government totally defeats, by exalting the will of ſelf over that of the other, and obſtructing that free and equal communication of love and its friendly offices, in which the happineſs of marriage

(241) As huſband and wife ſhould be one in the eſſential principles of life, and as they conſtitute one angel in heaven, therefore true conjugal love cannot ſubſiſt between one huſband and different wives, n. 1907, 2740. That to have more wives than one at the ſame time is contrary to the divine order, n. 10835. That marriage can only be between two, evidently appears from thoſe who belong to the Lord's cœleſtial kingdom, n. 865, 3246, 9902, 10172 ; and that becauſe the angels of that kingdom are in the moſt intimate union of good and truth, n. 3246. That it was permitted to the Iſraelites to have more wives than one at the ſame time, and alſo to keep concubines, but not ſo to Chriſtians ; and the reaſon of the difference is, becauſe the former were only in the externals of religion, but the latter are called to inward and ſpiritual religion, and conſequently to the internal marriage of good and truth, n. 3246, 4837, 8809.

conſiſts ;

conſiſts; nay, ſo oppoſite is the luſt of power and rule to every thing that is cœleſtial and ſpiritual in that ſtate, as to render the very mention of it ridiculous. Where one wills and loves as the other does, there is liberty in both, for liberty is the offspring of love; but where the ſpirit of governing preſides, all is ſervitude, for the party, who is inſtigated by the deſire of dominion, is a ſervant to the imperious paſſion. Theſe things will not appear in their full evidence to ſuch as are wholly ſtrangers to the ſweet liberty that is in heavenly love; but enough has been ſaid on this ſubject to ſhew, that the exerciſe of dominion is ſo far from uniting, that nothing tends more to divide minds; it may indeed ſubdue, but a mind ſubdued or ſubjugated, is either without a will of its own, or has an oppoſite will; if it has no will, it conſequently has no love; and if an oppoſite will, the paſſion that prevails in it is hatred and not love; and ſuch married perſons as are in this condition and character, are all at ſtrife and war within, however they may ſmooth over their behaviour towards one another with an external decency for the ſake of peace. This inward hoſtility manifeſts itſelf in the other world, where they attack each other with fury and open violence when they meet, as I can teſtify from having been a ſpectator of their quarrels and vindictive rage, as in the intermediate ſtate every one appears outwardly what he is inwardly, being free there from thoſe reſtraints and motives to ſave appearances, by which they regulate their behaviour in this world.

381. We have indeed inſtances of apparent conjugal love in ſome, but without the reality, if they are not in the love of good and truth; and it is not unuſual to counterfeit this appearance from various motives, as for example, that the parties may live quietly and at eaſe in their families, may be properly accommodated in ſickneſs and old age, or that the children they are fond of may be duly taken care of; ſome practiſe an affectionate behaviour through fear of the other party, through regard to character, to prevent bad conſequences, and in ſome caſes on account of natural paſſion. Conjugal love has alſo its different degrees in married perſons; ſome have it in a higher, and ſome in a lower degree, nay, one may be in a diſpoſition

for it, and the other in none at all; and under ſuch difference marriage may be to one as heaven, and to the other as hell.

382. The moſt perfect conjugal love is in the inmoſt heaven, as the angels there are moſt highly graduated in conjoined truth and good, and alſo in innocence: the angels of the inferior heavens are alſo (according to their degree in innocence) in pure conjugal love, which, conſidered in itſelf, is a ſtate of innocence, and attended with heavenly delights, whilſt the bleſſed pairs, from an infantile ſimplicity of diſpoſition, receive pleaſure from all that they ſee, and give pleaſure in all that they do; for a heavenly virtue tinctures all things to them: and hence it is, that conjugal love is repreſented above by the moſt delightful emblems; accordingly I have ſeen it repreſented by a virgin of exquiſite beauty, girt about, as it were, with a white cloud; and it was told me, that all the angels derive their beauty from conjugal love, that all the particular affections and ſentiments, that iſſued from this ſource, were repreſented by adamantine atmoſpheres intermixed with carbuncles and rubies, exciting ſenſations that penetrated even to the mental affections. In a word, heaven repreſents itſelf by conjugal love, and that becauſe the conjunction of good and truth in the angels conſtitutes heaven, and the ſame conjunction conſtitutes the eſſence of true, ſpiritual, conjugal love.

382. Marriage in the heavens differs from marriage on earth, and herein more particularly, that the latter is inſtituted for the procreation of children, whereas the end of heavenly marriages is the procreation or multiplication of good and truth, in the conjunction or union of which ſuch marriage conſiſts; and as the love of good and truth is the bond of it, ſo are theſe the fruit of it: hence it is, that by births and generations in the Word, we are to underſtand ſuch as are ſpiritual, viz. of good and truth; by father and mother, truth conjoined with good as the propagating principles; and by ſons and daughters, the truths and goods propagated; and by ſons and daughters-in-law, the conjunctions of theſe, and ſo on (242). It is evident from

(242) That conception, delivery, nativities and generations, have alſo a ſpiritual meaning in reference to good and truth, or love and faith, n. 613, 1145, 1775.

from hence, that marriages in the heavens are very different from marriages on earth, the former being ſpiritual, and not ſo properly called nuptials, as conjunction of minds through the union of good and truth; whereas on earth they are properly nuptials, as conſiſting not only in a ſpiritual, but alſo a carnal conjunction; and foraſmuch as ſuch kind of nuptials is not in heaven, therefore the two mates or married perſons are not there called huſband and wife; but each other's partner [*conjux*] is named (from an idea in the angels of two minds united) by a term anſwering to his or her *mutual*, or *ſecond ſelf*. What has been here ſaid may lead us to the true meaning of thoſe words of our Lord concerning marriage, Luke xxi. 35, 36.

383. It has been given me to ſee how marriages are contracted in the heavens: now it muſt be obſerved, that throughout heaven, ſuch as are of like diſpoſitions and qualities are conſociated into particular fellowſhips; and ſuch as differ in theſe reſpects are diſſociated or ſeparated, ſo that every ſociety in heaven conſiſts of ſimilar members; and theſe are brought together by the Lord, and not through their own ſeeking, ſee above, n. 41, 43, 44, *& ſeq.* In like manner the huſband and wife are brought together, being ſuch whoſe minds are capable of union with each other, on which they love each other with mutual cordiality at firſt ſight, immediately perceive their appointed union, and enter into marriage: thus all marriages in heaven are from the Lord only: they alſo celebrate a feſtival on the occaſion in the preſence of many; theſe feſtivals differ in different ſocieties.

384. As marriages in this world are the ſeminaries of mankind, and alſo of future angels (for, as was obſerved under its proper article, heaven is peopled by the human race) and being

1755, 2020—8042, 9325, 10197. That hence, by ſpiritual application we read of regeneration and new birth through faith and love, n. 5160, 5598, 9042, 9845. That *Mother* ſignifies the church in reſpect to true doctrine, and *Father* good, and alſo good of the church, n. 2691, 2717, 3703, 5580, 8897. That *Sons* ſignify the affections of truth, and conſequently truths, n. 489, 491, 533, 8649, 9807; and *Daughters*, the affections of good, and alſo good in general, n. 489, 490, 491—6778, 9055. That *Son-in-law* ſignifies truth aſſociated to the affection of good, n. 2389. That *Daughter-in-law* ſignifies good aſſociated to its proper truth, n. 4843.

according

according to the true inſtitution of them of a ſpiritual origin through the conjunction of good and truth, and the divine bleſſing on pure conjugal love; on theſe accounts they are conſidered as holy by the angels; and, on the other hand, they look upon adultery, the oppoſite to conjugal love, as profanation; whilſt they behold in one the image of heaven, through the conjunction of good and truth therein; and in the other an image of hell, through the conjunction of falſe with evil: wherefore, on the very naming of adultery, they turn their backs in token of averſion: from this contrariety in it to every thing ſacred, it comes to paſs, that the gate of heaven is ſhut againſt the adulterer, the conſequence of which is his turning infidel, and renouncing the faith of the church (243). That all in hell are enemies to conjugal love was given me to perceive by an impreſſion on my mind by the ſphere exhaling thence, which ſeemed as a continued effort to diſſolve and violate the marriage bond; denoting thereby, that the ruling paſſion in hell is that of adultery, and conſequently an enmity to the union of good and truth, which is the foundation of heaven. From which we may conclude, that the gratification of this inordinate paſſion is nothing ſhort of an infernal pleaſure, and diametrically oppoſite to the innocent ſatisfaction of pure conjugal love, which is a heavenly pleaſure.

385. There were, on a time, certain ſpirits, who, from a practiſed behaviour in this life, followed me with an over-officious ſedulity, and with an air of ſoftneſs that reſembled the humility of good ſpirits; but by the influx from their ſpheres, I could perceive fallacy and guile within. At length I entered into converſation with one of them, who, I found, had been a commanding military officer, and, as I diſcovered ſomething of the libertine in his ideas, I turned the diſcourſe to the ſub-

(243) That adultery is profanation, n. 9961, 10174. That the gate of heaven is ſhut againſt adulterers, n. 275. That they, who place their delight in this ſin, diſqualify themſelves for heaven, n. 539, 2733, 2747, 2748, 2749, 2751, 10175. That adulterers are unmerciful, and without religion, n. 824, 2747, 2748. That in the other world they delight in naſtineſs, and are in hells ſuited thereto, n. 2755, 5394, 5722. That their ideas are filthy, n. 2747, 2748. That by adultery in the Word, in a ſpiritual ſenſe, is ſignified the adulterating of good; and by fornication, the perverting of truth, n. 2466, 2729, 3399, 4865, 8904, 10648.

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ject of marriage, in that way of ſpiritual converſation which is by repreſentatives, equally expreſſive with any other, and much more copious, though laconick; and he told me, that in this world he had made light of adultery: I had the freedom to tell him, that adultery was abominable, whatever pains they who were guilty of that ſin might take to reaſon themſelves into a perſuaſion of its lawfulneſs; and that he might know this from marriage being the ſeminary of the human race, and alſo of the cœleſtial kingdom, and conſequently not to be violated, but held as ſacred; moreover, that, as he was in the ſpiritual world, and in a ſtate of perception, he ought to know that conjugal love, as a ſpiritual principle, was derivative from the Lord through heaven; and that mutual love, which is the cement of heavenly bliſs, proceeded from the ſame ſource; as likewiſe from hence, that adulterers, as ſoon as they approach the cœleſtial ſocieties, become ſenſible of their own impurity, and being unable to bear the holy efflux, ſpontaneouſly precipitate themſelves down to hell: I farther obſerved to him, that at the leaſt, he could not but know, that to violate the laws of marriage was contrary to all laws both divine and human, as well as to the dictates of unbiaſſed reaſon; to which I added other arguments. To all which he only replied, that he was of a different way of thinking when in this world, and ſhewed an inclination to diſpute the matter with me; but I told him that plain truths did not allow of reaſonings, and that arguments might be invented to plead for any thing a man liked, nay, in defence of any error or evil; and that he would do well to conſider the unanſwerable reaſons that had been offered; or, to view the matter in another light, that he would try the caſe by that well known unalterable rule of equity; that no man ſhould do to another what he would not that another ſhould do to him, and by thus making the caſe his own, aſk himſelf; If any one ſhould have ſeduced a wife he had loved, whether under the freſh ſenſe of the injury he would not have expreſſed the utmoſt deteſtation of adultery, and have employed the ſkill in reaſoning, to aggravate the guilt of it, which he now meant to employ in the defence of it; nay, if he would not, in the bitter-

neſs of his reſentment, have adjudged the criminal to the pit of hell.

386. I have had a perception of the delights of pure conjugal love in their progreſſion to the heavenly ſtate, and alſo of the impure pleaſures of adultery in theirs to the infernal ſtate, in the other worlds; and ſaw how the former were ſublimated by an increaſe of innumerable and unſpeakable beatitudes, from more to more, till they were exalted to the joys of the inmoſt heaven, or that of perfect innocence, and that with the like increaſe of liberty; for all liberty proceeds from love, and the higheſt degree of it from conjugal, which is alſo cœleſtial love: but the progreſſion of adulterous love is by inverſe degrees towards hell, and ſo on to the lowermoſt hell, where all is dire and horrible: ſuch is the lot of adulterers in the other world. By adulterers is here meant, they who take delight in the gratification of this ſinful paſſion, but have no reliſh for the innocent delights of pure conjugal affection.

Of the Functions of the Angels in Heaven.

387. The functions of the angels in heaven cannot be enumerated or deſcribed in particular; and therefore, being indefinite and various according to the different offices and ſervices of the ſeveral ſocieties, we can only ſpeak of them in a general way. Every ſociety has its particular offices, for they are all diſtinct according to their peculiar excellencies and ſpecies of good (ſee above, n. 41.) and conſequently according to their uſes; for that only is conſidered as good by all in heaven, which is good by operation and act: there every one performs good offices; for the Lord's kingdom is the kingdom of uſes (244).

(244) That the kingdom of the Lord is the kingdom of uſes, n. 453, 696, 1103, 3645, 4054, 7038. That to ſerve the Lord is to do uſes, n. 7038. That all in the other world are appointed to uſefulneſs, n. 1103; and that this extends even to bad and infernal ſpirits, and in what manner, n. 696. That all have their character and denomination from the uſes they perform reſpectively, n. 4054, 6815. This illuſtrated, n. 7038. That angelical bleſſedneſs conſiſts in doing good offices of love, n. 454.

388. There

388. There are different adminiſtrations in the heavens as well as on earth, viz. eccleſiaſtical, civil, and domeſtick; of the firſt has been ſpoken in the article concerning divine worſhip, n. 221 to 227; of the ſecond, in the chapter concerning governments in heaven, n. 213 to 220; and of the laſt, in the chapter concerning the habitations and manſions of the angels, n. 183 to 190; and alſo in the laſt chapter concerning marriages in heaven, n. 366 to 386; all which make appear, that there are ſeveral functions and adminiſtrations eſtabliſhed in every one of the heavenly ſocieties.

389. All things in the heavens are inſtituted according to divine order, which is preſerved throughout by the adminiſtrations of angels; thoſe things which relate to more general good or uſe, by the angels who are moſt eminent for wiſdom; and ſuch as are of more private or particular conſideration, by thoſe which are leſs eminent, and ſo on; all in ſubordination to divine order according to their uſes reſpectively; and hence it follows, that to every angelical office is annexed a dignity according to the dignity of its uſe; however, the angel aſſumes not the honour to himſelf, but aſſigns it to the uſe, and as the uſe is the ſame with the good which he adminiſters, and all good is from the Lord, therefore to him he aſcribes all the praiſe: nay, were any diſpoſed to appropriate to himſelf any part of the honour, he would thereby diſqualify himſelf for any high office in heaven, as ſeeking his own glory more than the uſe of his office, and the honour of God. By uſe here is to be underſtood the Lord, ſeeing, as was ſaid before, uſe ſignifies the ſame as good, and all good proceeds from him.

390. From what has been ſaid, a judgment may be formed concerning the nature of ſubordination in heaven; and how every one there not only loves, eſteems, and honours the good uſe of adminiſtrations, but alſo the inſtruments employed in conducting them, and that in proportion to their humility and gratitude in giving glory to the Lord in that behalf; for in proportion thereto is their wiſdom, and the extent of their uſefulneſs; and as ſpiritual love, eſtimation, and honour reſpect the uſe, ſo the honour of the perſon miniſtering it ariſes thence.

thence (245). He alſo that conſiders men by the ſtandard of ſpiritual truth, forms his judgment according to the ſame rule: he ſees one man reſembling another, whether in a higher or lower degree of office and dignity, and eſtimates the difference only by the difference of wiſdom that is in him, viz. the wiſdom of loving uſefulneſs, whether for the good of his fellow-citizen, of his ſociety, his country, or the church he is of. In this exerciſe of uſes conſiſts our love to the Lord, from whom proceeds all the good that is in uſes; and alſo our love to our neighbour, whoſe real good and benefit is to be the object of our love and beneficence, whether conſidered under the character of fellow-citizen, or the complex relation of ſociety, country, or church.

391. All the ſocieties in the heavens are diſtinct [or diſtinguiſhed] according to the adminiſtration of uſes therein, in the ſame manner as they are diſtinguiſhed according to their reſpective goods [kinds of good] and thoſe goods are actual, or goods of charity, as obſerved above, n. 41, *et ſeq.* or, in other words, goods of uſes: thus ſome ſocieties are appointed to the charge of infants; others to inſtruct and educate them till they are grown up: there are particular ſocieties inſtituted for the improvement of ſuch young perſons of both ſexes as have been prepared for heaven in this world by a virtuous and pious education; and others to form for heaven ſuch as are well diſpoſed, but ignorant: ſome whoſe office it is to inſtruct thoſe that are from the various heathen nations: ſome to receive the novitiate ſpirits, or ſuch as are newly arrived from this world,

(245) That by the love of our neighbour is not meant the love of his perſon, but of his principles and qualities, which are the conſtituents of him, n. 5025, 10336. That they who love the perſon, without reſpecting the principle, love good and evil alike, n. 3820. That ſuch befriend the evil as well as good, which is being injurious to the latter, and makes no part of love to our neighbour, n. 3820, 6703, 8120, 8121. The judge, who puniſhes criminals for their reformation, and to the end that the good may not be injured or ſuffer by them, thereby does an act of love for his neighbour, n. 3820, 8120, 8121. That every man and ſociety in particular, as alſo our country and church, and, in an univerſal ſenſe, the kingdom of the Lord, is our neighbour, and that to do good thereto from the love of good, according to their reſpective qualities and ſtates, is ſhewing love to our neighbour, conſequently their benefit, which is to be conſulted by us, is our neighbour, n. 6818 to 6824, 8123.

and

and to defend them againſt all aſſaults from evil ſpirits: ſome alſo there are, whoſe deſignation is to miniſter to thoſe who are detained for a while in the inferior regions on earth (*): ſome, whoſe province it is, by turns, to preſide as overſeers in the infernal kingdom, to reſtrain the evil ſpirits from tormenting one another beyond due meaſure; and laſtly, ſome are appointed to the care of thoſe who are raiſed from death (246). In general, the angels of every ſociety are employed about men, in order to preſerve and lead them from evil affections, and the thoughts which they are apt to excite in their minds; and to inſpire them with good affections, as far as they can receive them conſiſtently with free will; and hereby they guide and influence their works and actions, and bend their inclinations from evil, as far as may ſtand with the nature of free agents. The angels, whilſt they are preſent with men, reſide, as it were, in their affections, and are nearer to or further from them, according to their degree of good life from true doctrines: but all theſe adminiſtrations are from the Lord through the angels, which act only as his inſtruments therein. Hence it is, that by angels, in the inmoſt ſenſe of the word, is meant ſome attribute or operation of the Lord, and alſo that the angels in Scripture are called gods (247).

392. The forementioned are the common functions of the angels; but beſides theſe, every angel has his charge or office in particular; for every common or general uſe is compounded of innumerable others, which are called mediate, miniſtering,

(*) By theſe probably are meant the ſouls deſcribed by St. John as under the altar, Rev. vi. 9, 10. Tr.

(246) Concerning the angels appointed to the care of infants, grown children, and ſo on in ſucceſſion, n. 2303. That man is raiſed from death by angels; this from experience, n. 168 to 189. That angels are ſent to the infernal ſpirits, to prevent their tormenting one another beyond meaſure, n. 967. Concerning the good offices of angels to men on their arrival in the other world, n. 2131. That angels and ſpirits are preſent to all men, and that man is led by the Lord through their inſtrumentality, n. 50, 697, 2796—5847 to 5866, 5976 to 5993, 6209. That angels have dominion over evil ſpirits, n. 1755.

(247) That by *angels* in the Word is ſignified ſome divine property from the Lord, n. 1925, 2821, 3039, 4085, 6280, 8192. That angels in the Word are called gods, from their reception of divine truth and good from the Lord, n. 4295, 4402, 8301, 8192.

or attendant uſes; all and every of which, whether co-ordinate or ſubordinate, are according to divine order, and in their complex conſtitute and perfect the common uſe or common good.

393. They who loved the Word in this world, and ſtudiouſly inveſtigated the truths therein, not for honour or ſecular advantage, but for purpoſes of practice and good life, both with reſpect to themſelves and others; ſuch are thoſe who are appointed to the eccleſiaſtical functions in heaven, and according to the degree of ſuch their pious purſuit is their illumination and wiſdom from the Word in the heavens, the ſenſe of which there is not natural, as in this world, but wholly ſpiritual, ſee above, n. 259. Theſe exerciſe the office of preachers, and according to the eſtabliſhed laws of divine order excel in eminence of rank and dignity, as they are ſuperior to others in divine illumination. As to matters of civil adminiſtration, they conſtitute the province of ſuch as in this world loved their country, and preferred the good of it to their own private advantage, doing that which is juſt and right from affection and principle: as far as theſe took pleaſure to improve their minds in the knowledge of the laws of juſtice and equity, in ſuch degree are they qualified for offices in the heavenly ſocieties, which they adminiſter, each according to his intellectual abilities, which are in proportion to the degree of their affectionate zeal for the common good. In a word, the offices, adminiſtrations, and employments in heaven are innumerable, and far exceeding thoſe that are to be found in this world, and all that are concerned therein take delight to be ſo engaged from their love of uſefulneſs; where no one is actuated by ſelfiſh or lucrative motives, or under the temptation of anxious care for the needful accommodations of life, as theſe are all miniſtered to them gratuitouſly, as ſuitable habitations, veſtments, food convenient, &c. From all which it follows, that they who have loved ſelf and the world above uſefulneſs, have no place nor portion in heaven; for the ruling paſſion or affection, which has taken poſſeſſion of the heart of any one in this world, follows him in the next, and is not eliminated in eternity, ſee above, n. 363.

394. Every one in heaven is in his office according to correſpondency, but correſpondence reſpects not merely the outward

ward office or act, but its use and tendency, see above, n. 112; and there is a correspondence in all things, n. 106. He, who in heaven is in any function or work corresponding to its use, is in a similar state of life to that which appertained to him in the body (for things spiritual and natural are the same by correspondence) with this difference, that there his delight in good is more interior and central, answerably to his spiritual life, which is more receptive of heavenly joy (*).

Of the Joys and Happiness of Heaven.

395. Few or none at this time have any conception of heaven, and the joys and happiness thereof; nay, the ideas of those, who have exercised their minds most on these subjects, are very gross, or next to none: I had the best opportunity of knowing this from the spirits, who had newly been translated from this world to the other, and which, left to themselves, think as they had done before. Now this ignorance in men concerning the joys of heaven arises from their conceiving them to be similar to the outward gratifications of the natural man in this world, and from their having no notion of the inward and spiritual man, nor of what constitutes the happiness of his condition, insomuch, that were any one to describe to them such spiritual delights from his own experience of them, the description could take no hold of their gross material ideas, nor excite any perception in their minds of what was told them, but be immediately rejected by them: and yet it is rational to conclude, that when any man is divested of the external or natural part of his composition, he must wholly enter upon that which is internal and spiritual, and consequently, that his pleasures and

(*) There is confessedly some difficulty in comprehending the sense of our author in this passage, which seems to be as follows, viz. the interior state of a good man on earth has its corresponding state in heaven, though the sweet relish and delectable sensation of it is different in these different kingdoms: thus the love of God and the peace of God are the same divine affections in the soul in both worlds, yet their beatitudes can only be fully experienced in the angelical state, as free from the imperfections and impurities of animal nature. Tr.

joys

joys muſt be of the ſame nature with himſelf, and if inward and ſpiritual, ſo neceſſarily more pure and refined, in order to be ſuitably accommodated to the condition of a ſoul or ſpirit. This may ſerve to evince, that what his ſpirit took delight in here muſt conſtitute the delight of his ſpirit hereafter; as to the corporeal gratifications of our nature, being of the earth earthly, they can make no part of a heavenly ſtate; but the things of the ſpirit of a man follow him into the other world, where he lives ſpiritually.

396. All pleaſures flow from love as their only ſource, for what any one loves, that is pleaſant to him; conſequently, according to the kind of love, ſuch is the pleaſure it yields: all corporeal or ſenſual pleaſures iſſue from the love of ſelf, and the love of the world, from which proceed all kinds of concupiſcence and voluptuouſneſs; but all true delights of the ſoul or ſpirit originate from love to God, and love to our neighbour; and from theſe ſources are derived our affections for good and truth, and our moſt ſatisfying interior pleaſures. Theſe two loves, with their concomitant pleaſures, proceed by influx from the Lord, and from heaven by internal emanation from above, and affect the inmoſt receſſes of the ſoul; but the former ſpurious loves, with their pleaſures, iſſue from the carnal part, and from the world outwardly, or from beneath, and affect the exterior ſenſes. As far therefore as the two heavenly loves before mentioned are received and affect us, ſo far the inward gate of the ſoul or ſpirit ſtands open to the divine influences; and as far as the other two ſpurious loves are received and affect us, ſo far the outward gate of the bodily ſenſes ſtands open to this world and its evil influences: and as theſe different kinds of love gain admiſſion into our hearts, ſo alſo do their reſpective pleaſures, thoſe of heaven into the inward, and thoſe of the world into the outward man; for, as was ſaid before, every pleaſure is attendant on its parent love.

397. Heaven is ſo conſtituted, as to abound with pleaſures; inſomuch that, conſidered in itſelf, it is an aggregate of beatitudes and delectations; and that becauſe divine good, proceeding from the divine love of the Lord, conſtitutes heaven both in the general, and alſo in particular, in every one there: now it

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is the property of divine love, to will the ſalvation and happineſs of all, and that intimately and fully; ſo that whether you ſay heaven, or the joys of heaven, it comes to one and the ſame thing.

398. The pleaſures of heaven are unutterable, as they are innumerable; but innumerable as they are, no man that is abſorbed in carnal and ſenſual gratifications can have the leaſt notion of any one of them, and that becauſe, as was ſaid before, all his receptive faculties are turned backward from heaven to this world, and conſequently, being immerſed in the love of ſelf and of the world, he is incapable of taking pleaſure in any thing but the honours and riches of this world, or in ſenſual gratifications; whereas theſe things do, as it were, extinguiſh or ſuffocate all ſenſe of the refined pleaſures of heaven, even ſo far as to render the reality of them incredible; ſuch a one would be ready to wonder, were you to tell him that there are pleaſures, of which honours and riches make no part; and ſtill more, ſhould it be affirmed, that in heaven there is an endleſs variety of delights, to which the moſt ſplendid enjoyments of this world, added to the higheſt gratifications of ſenſe, are not worthy to be compared: how can it ſeem ſtrange, that perſons of ſo groſs an apprehenſion ſhould be unable to form any notions of cœleſtial happineſs!

399. Something of an eſtimate may be made concerning the ſuperlative felicity in heaven from the following ſingle conſideration, viz. that it conſtitutes part of the happineſs of angels, to communicate their joys to one another; and as all of them are like minded in this matter, how joyous muſt be the effect! ſeeing, as was ſaid above, n. 268, in the heavens there is a mutual communication between one and all; and this reſults, as was ſaid before, from the twofold love that prevails there; love to the Lord, and love to their neighbour, both of which are of a communicative nature. Now love to the Lord is his own gift proceeding from his divine goodneſs, which communicates of his bleſſedneſs to all as far as they can receive it, for he wills the happineſs of all: and all who love him partake of his ſpirit, which is the bond of communion and communication in his holy angels; and that love towards their neighbour is of

like tendency and effect will appear from what follows; though what has already been offered may ſuffice to indicate the natural tendency of theſe loves in thoſe that poſſeſs them, to communicate of their beſt things: but it is far otherwiſe with reſpect to the love of ſelf and the love of the world; for the former of theſe is a greedy deſire of enriching ſelf at the expence of others, and therefore draws all to it, ſeeking only its own things; whilſt the love of the world grudges to others the ſhare they poſſeſs of it, thinking that themſelves can never have enough; ſo that theſe two loves are deſtructive of all pleaſant and friendly communication; or where ſuch perſons do communicate to others, it is for their own ſakes, and that it may ſome way or other redound to their own profit or pleaſure: that this is the caſe, I have had frequent experience when in company with ſpirits, who had been addicted to theſe loves whilſt they lived in the body, always finding my pleaſant frames to depart from me upon the firſt approach of ſuch; and I have alſo been told, that when they draw nigh to any angelical ſociety, the members of it feel a diminution of their joy according to the nearneſs of their approach; and what is no leſs ſtrange, that the evil ſpirits on their part receive a proportionable increaſe of pleaſure: hence we may know, that the ſtate of any one's ſpirit, after its ſeparation from the body, is ſimilar to what it was upon leaving it; and that thoſe here ſpoken of have the ſame covetous deſire for the goods of others in the other world that they had in this, and take the ſame pleaſure in procuring to themſelves the poſſeſſion of them: and it may be farther obſerved from what has here been ſaid, how deſtructive of heavenly joys the love of ſelf and of this world are, and conſequently how contrary to the loves of that bleſſed kingdom, the eſſential property of which is to be communicative.

400. It is here to be noted concerning thoſe who are under the dominion of the love of ſelf and the love of the world, that the pleaſure they feel on their approach to any of the heavenly ſocieties, is the pleaſure of their own evil concupiſcence, and directly oppoſite to every cœleſtial delight, and that ſuch pleaſure proceeds from depriving others of their heavenly joy; but when no ſuch deprivation takes place, the caſe is quite otherwiſe

wiſe with them, for then they dare not advance a ſtep towards them, or if they ſhould, they would be ſure to ſuffer great perturbation and anguiſh, and therefore they ſeldom have the boldneſs to come near them; and as I have often had experience of this, I ſhall here relate ſomething by way of inſtance. There is nothing which ſpirits newly arrived in the other world more earneſtly deſire than their immediate admiſſion into heaven; this is the caſe with almoſt all, ſuppoſing that to be in heaven is no other than to be introduced and received into a certain place; and accordingly, purſuant to their longing, they are conducted to ſome ſociety in the firſt or loweſt heaven. Now as ſoon as they who are in the love of ſelf and of the world approach to the entrance of heaven, they begin to feel ſuch internal pains and anguiſh, as to find a hell inſtead of a heaven within them, and therefore precipitate themſelves thence, without being at reſt till they join company with their fellows in hell. It often happened, that ſome of this claſs had a longing deſire to experience ſomething of the joys of heaven; and upon being told that theſe were only experienced in the ſenſations of the angels, they deſired communication with them, which was granted; for what any ſpirit, which is not yet in heaven or hell, deſires, is readily granted, if it may be of any uſe: now upon ſuch communication being opened between them and the angels, they felt ſuch agonizing pains, that they could not contain themſelves, bending their heads down to their feet, rolling on the ground, and twiſting themſelves into various forms, like ſo many ſerpents, through the anguiſh they felt within. Such effects had the heavenly ſenſations of the angels, when communicated to thoſe, whoſe ſouls were immerſed in the love of ſelf and of the world, ſuch corrupt concupiſcences being quite contrary to thoſe pure affections, which are the inmates of angels: when one oppoſite acts upon another, the effect is violence and ſtrife; and thus the cœleſtial virtues of the angels, operating on the evil qualities of the other party, occaſioned the violent diſorder within them, which produced thoſe contortions and conflicts. The cauſe of this contrariety, as aſſigned before, is, that they who are influenced by the divine graces of the love of God, and charity towards their neighbour, are liberal and commu-

communicative of what they have; whereas they who are under the dominion of thoſe evil paſſions, the love of ſelf and the love of the world, are grudging and greedy of what belongs to others: hence it is, that heaven and hell are not only ſeparate, but oppoſite to each other. Now all in the latter are ſuch as in this life abandoned themſelves to temporal and carnal gratifications from the love of ſelf and the love of the world; and all in the former, ſuch as here took delight in ſpiritual things from love to the Lord, and love to their neighbour; and conſequently, as their loves were oppoſite, ſo are the kingdoms to which they belong, inſomuch, that were they who are in the helliſh kingdom to extend but a finger beyond the ſphere of it, they would ſuffer pain thereby. This I have often been witneſs to.

401. The man who is in the love of ſelf and of the world, is, during his bodily life here, ſenſibly affected therewith, and the pleaſures reſulting from them; whereas he who is in the love of God and of his neighbour, has ſeldom, during his life here, the ſame manifeſt ſenſations thereof, nor of the ſweets of the good affections reſulting therefrom; but in their room feels only a kind of ſecret ſatisfaction in the center of his ſoul, darkened and covered, as it were, with this natural, corporeal integument, and deadened, in a manner, by the cares of this life: but theſe ſtates are quite altered after death; for then the pleaſures reſulting from the love of ſelf and of the world are changed into horrors, ſignified by the name of hell-fire, and alternately into ſuch kinds of naſtineſs and filth, as correſpond to thoſe impure gratifications, in which (however ſtrange it may be thought) he takes pleaſure: but that which, as obſerved before, was no more than an inward, ſecret, and obſcure ſatisfaction in thoſe who were in the love of God and of their neighbour, is then changed into clear perceptions, and joyous ſenſations, and what was before a hidden, though ſpiritual root of bleſſedneſs, does, in their manifeſted ſtate of ſpiritual life, bring forth the pleaſant fruit of ſpiritual delights.

402. All the pleaſures of heaven are connected with and inſeparable from uſes, theſe being the good fruits of love and charity in the angels; and according to the quality of the uſes, and

and their alacrity to perform them, is the degree of their joy: that this is so may be illustrated by comparison with the five bodily senses in man, each of which derives its pleasure from exercise and use; the sight from beholding beautiful objects; the hearing from harmonious sounds; the smelling from odoriferous scents, and the taste from food of good savour; and the uses which they severally perform by their respective offices are well understood by those that attentively consider them, more especially if they are acquainted with their correspondent relations in respect to the intellectual and animal œconomy: thus the pleasure annexed to seeing, is from its subservient usefulness to the understanding, which is the internal sight of the mind; and the pleasure of hearing from the service it ministers to the intellect and will, by hearkening, in order to obedience (*): the sense of smelling has its pleasure from the refreshment and aid it yields to the brain and lungs; the taste from its use in supplying the stomach with food for the nourishment of the whole body; and the touch, considered in a conjugal view, from its eminent use in the propagation of the human species, and thereby providing a seminary for cœlestial inhabitants. All these pleasures with innocence are communicated to the senses by influx from the heavenly world, where every delight has its use, and is in proportion to its degree of use.

403. Certain spirits, from a notion they had entertained in this world, fancied that the happiness of heaven consisted in a life of ease and indolence, and being served in all things by others; but it was told them, that no society could subsist happily in such a state, and that where all were to be served, there could not be any to serve; moreover, that a life of idleness would render them stupid and good for nothing; that action was essential to felicity, and rest only the means of fitting them the better for it: they were likewise given to understand, that the life of angels principally consisted in doing offices of love

(*) Obedience is signified by *hearkening* in many places of the Sacred Writings; thus in particular, Acts iv. 19. "Whether it be right to hearken unto you more "than unto God, judge ye." To *hear* likewise has the same signification, not only in Scripture language, but also in many other writings; thus: *Neque audit currus habenas.* Virg. Georg. I. Tr.

and uſe, and that it was their higheſt delight to be ſo employed: and then, to make them aſhamed of ſo abſurd a notion, as that of happineſs in heaven conſiſting in everlaſting indolence, there was given them a perception of ſuch a ſtate, by which it appeared to them moſt irkſome and melancholy, and ſuch as would not only be deſtructive of every joy, but in a little time be attended with diſguſt and loathing.

404. Some ſpirits, which thought themſelves wiſer than their fellows, had conceived an opinion in this world, that heavenly joy conſiſted altogether in praiſing and worſhipping God, and that this conſtituted the active life of angels; but it was told them, that God needed not their praiſes and worſhip, but willed rather that they ſhould moſtly be employed in performing offices of uſe and love to one another; but this they conſidered more as a taſk of ſervitude than true happineſs, although the angels aſſured them, that it was a moſt free and delightful employment, as proceeding from the moſt affectionate good will, and which they executed with unſpeakable pleaſure.

405. Almoſt all, on their arrival in the other world, think that all infernal ſpirits have one and the ſame hell, and all cœleſtial ſpirits one and the ſame heaven; whereas there is an endleſs variety in both, neither is one hell or one heaven quite ſimilar to another, as there are no two men, ſpirits, or angels, that exactly reſemble each other, not even in the face; and when I went about to figure to my imagination two ſuch exactly the ſame, the angels ſeemed to ſhudder at it, telling me, that every whole was formed by the harmonizing conſent of many different parts, and that as was the harmony or agreement of the component parts, ſuch was the aggregate or whole; and that in this manner every ſociety in heaven was one body formed of ſeveral different individuals, and the univerſal complex of heaven was formed of all the different ſocieties, and that the bond of their union was love from the Lord (248). Uſes in the

(248) That every whole conſiſts of various different parts, from which it receives its form and quality; and according to the harmony and conſent of its component parts, is the degree of its perfection, n. 457, 3241, 8003. That there is an infinite variety in the works of God, and no two things exactly alike, n. 7236, 9002. The ſame holds true in the heavens, n. 5744, 4005, 7236, 7833, 7836.

the heavens have alſo their like variety and diverſity, no two of them being exactly ſimilar or the ſame, nor yet the pleaſures reſulting from them, though to every uſe belong innumerable pleaſures, and though all different, yet ſo orderly diſpoſed and connected, as to harmonize together, like the uſes of every member, organ, and bowel in the human body, nay, which is ſtill more, of every veſſel and fibre in each member, organ, and bowel, which are all ſo wonderfully adjuſted, as to co-operate with their aſſociates, and perform their diſtinct offices one in all, and all in every one; whilſt ſeparately, yet conjunctly, they form one regular ſyſtem of complicated uſes without the leaſt confuſion or diſorder.

406. I have ſometimes converſed with ſpirits newly come from this world concerning their eternal ſtate, obſerving to them, that it nearly concerned them to know who was the ſovereign of the kingdom, what the conſtitution of it, and what the particular form of its government; and that if ſuch as travelled into a foreign country in this world conſidered it of conſequence to be acquainted with theſe and the like particulars relating to it, it was of ſtill greater importance to them to be informed of the ſame in reference to the kingdom in which they now were, and wherein they were to live for ever: that therefore they were to know, that the Lord of glory was the King of heaven, and alſo the ſupreme Governor of the univerſe, and therefore that they were his liege ſubjects; and moreover, that the laws of his kingdom were eternal truths founded on that univerſal indiſpenſable law of loving the Lord above all things, and their neighbour as themſelves; nay, what was ſtill more, that now, if they would be as the angels, they ought to love their neighbour more than themſelves: on hearing which they were ſtruck dumb; for though in this world they might poſſibly have heard of ſuch a doctrine, yet they gave no credit to it; and therefore wondered at ſuch love, even in heaven; nay,

7836, 9002. Hence, that all the ſocieties in the heavens, and every angel in each ſociety, have their diſtinct characters, and their different kinds and degrees as to good and uſe, n. 690, 3241, 3519—7236, 7833, 3986. That the divine love of the Lord gives them their heavenly form, and makes them to be as one man, n. 457, 3986, 5598.

that

that it was poſſible for any one to love his neighbour better than himſelf: but they were informed, that all kinds of good became immenſely increaſed in the other world, and though in this life, few, through the imperfection of human nature, could go farther than to love their neighbour as themſelves, as being here ſubject to corporeal affections; yet on their removal from theſe impediments, true love became more pure and exalted, even to an angelical ſtandard, which is to love their neighbour more than themſelves, and to eſteem it their happineſs to do good to others without ſeeking their own good, unleſs for the ſake of their neighbour, that he may receive the benefit of it by communication; and that this was properly to love their neighbour better than themſelves: and with reſpect not only to the poſſibility, but alſo to the reality of ſuch love, they were told, that many convincing proofs might be brought from examples in this world; thus in the conjugal ſtate, where one of the parties had ſuffered death to ſave the other; in mothers, many of which would endure hunger, rather than their children ſhould want food; in inſtances of cloſe friendſhip, where the one had expoſed himſelf to the greateſt hardſhips and dangers for the ſake of the other; nay, even in decent and polite company, where ſuch kind of love is only imitated, how common is it for people of good breeding to offer preference, and the beſt things to others, from mere civility and ſhew of greater reſpect; and laſtly, they were told, that it was of the very eſſence and nature of true love to do all kind offices to the objects of it, not from ſelfiſh views, but from diſintereſted affection. But notwithſtanding the force of theſe arguments, they who were deep in the love of ſelf, and had been greedy of filthy lucre in this world, could not receive ſuch doctrine, and the covetous leaſt of all.

407. A certain ſpirit, who, in the life of the body, was in high power, and ſtill retained the love of command, was told, that his authority was now at an end, he being in a very different kingdom, where every one's eſtimation was only according to the good and truth that was in him, and from the mercy of the Lord, who had tranſlated him thither; and it was moreover told him, that the country to which he now belonged had indeed

indeed this in common with the world he came from; that riches and the favour of the prince conferred preeminence, but then it was to be remembered, that good and truth were the only riches there accounted of; and that the favour of the prince was no other than the Lord's mercy to thoſe, who had been faithful ſtewards of the grace they had received from him in this world; and conſequently, that to claim any farther authority than was founded hereon, would be nothing better than uſurpation and rebellion againſt the laws of his government: on hearing this he was put to ſhame and confuſion.

408. I was in converſation with ſome ſpirits, which had a notion that heaven, and the joys thereof, conſiſted in being great there, when it was told them, that he which is leaſt is greateſt in the kingdom of heaven, and that by leaſt is meant he, who, being without ſtrength and wiſdom, deſires not to have either from himſelf, but from the Lord only; now ſuch a leaſt one is the happieſt, and conſequently the greateſt, for the Lord is to him both ſtrength and wiſdom; and what means greateſt but happieſt, or what do the mighty propoſe by their power, or the rich by their riches, but to be happier than others? Moreover, it was told them, that it made no part of heavenly happineſs to deſire to be leaſt, in order thereby to be the greateſt, for that was aſpiring after grandeur; but that it conſiſted in heartily wiſhing better to others than to themſelves, and in doing them the beſt ſervices for their own ſakes with a diſintereſted love.

409. What heavenly joy is, in its eſſence, will not admit of deſcription, as being ſeated in the inmoſt principles of life in the angels, from which it diffuſes itſelf into all their thoughts and affections, and thence into every thing they ſay and do: it is as if the ſecret receſſes of their ſouls were wide open to the divine influence, in order to give it free admiſſion into every fibre of their ſpiritual bodies, thereby to excite perceptions and ſenſations of delight ſurpaſſing the power of expreſſion; for what takes its riſe in the center is propagated through all the derivations from it to the circumference, or external parts. The good ſpirits, which have not as yet been received into heaven, nor conſequently entered into this joy, are even tranſported at

the ſenſation of it, when communicated to them by the efflux or ſphere of love iſſuing from any angel, as is ſometimes granted to thoſe who have an earneſt deſire to taſte of heavenly joy.

410. Certain ſpirits, on a time, were anxious to feel ſomething of this joy, and accordingly they were permitted to taſte as much of it as they were able to bear; and though the quantity communicated to them was ſo extremely ſmall, as ſcarcely to deſerve the name of angelical, yet they deemed it to be highly cœleſtial, as being ſuperlative with regard to their ſenſations; which convinced me, not only that there are many degrees in heavenly joy, but alſo, that what is the higheſt degree to one ſcarcely equals the loweſt degree in another; and alſo, that every one has his limited or utmoſt meaſure of joy, which is heaven to him, and that more, inſtead of increaſing his happineſs, would be painful and more than he could ſuſtain.

411. There were ſome other ſpirits of no bad diſpoſition, which ſunk into a trance, and were favoured with heavenly viſions; for ſpirits, even before the gate of communication is opened in their interiour, may be tranſlated into heaven, and there become acquainted with the happy ſtate of angels: I ſaw them in this ſtillneſs for half an hour, and then reſtored to their former ſtate in full remembrance of all they had ſeen: they ſaid, that they had been with the angels in heaven, and ſeen ſtupendous things glittering like gold and ſilver, with various forms of exquiſite beauty, which changed themſelves into others in a wonderful manner; but that the angels did not ſeem to be pleaſed ſo much with thoſe external objects, as delighted with the things repreſented by them, which were unutterable, as full of divine wiſdom: they likewiſe declared, that they had been given to know innumerable things, which could not be deſcribed in any human language to the ten thouſandth part, nor quadrate with ideas converſant with material objects.

412. The ignorance of almoſt all that enter into the other world, in relation to cœleſtial happineſs, proceeds from their being ſuch ſtrangers to true internal joys, and having been accuſtomed only to reliſh the pleaſures of ſenſe, and of this world; and therefore what they know not paſſes with them for nothing; whereas ſenſual and worldly pleaſures are as nothing when compared

pared to the former: therefore it is, that for the inſtruction of ſome good ſpirits in this matter, who are without any notion of the nature of heavenly joys, they are at firſt entertained with a ſight of paradiſiacal repreſentations, which, for their beauty, ſurpaſs the reach of imagination; upon which they ſuppoſe that they are in the true heavenly paradiſe; but are told, that they are as yet far ſhort of it. In the next place, they are brought into a ſtate of internal joy to ſuch a degree as they are capable of receiving; and then into a ſtate of heavenly peace; at which they expreſs a ſenſe of joy that exceeds the power of words to deſcribe, or even of thought to conceive: thus they are gradually formed to the experience of true ſpiritual and cœleſtial good.

413. That I might be inwardly convinced both of the reality and nature of cœleſtial joys, the Lord has graciouſly been pleaſed to grant me an experimental ſenſe thereof, and this often and long together; and therefore I can teſtify to them, though not deſcribe them; however, a word ſhall be ſpoken on the ſubject, in order to convey ſome imperfect idea thereon. It is an affection or ſtate of the ſoul, in which innumerable leſſer pleaſures and joys form one total or aggregate, in which the component particular ones harmonize, but are not diſtinctly and ſeverally perceived, but only as forming one general or common perception or ſenſation; however, I could find that there were innumerable others therein diſpoſed in marvellous manner according to heavenly order, for in all, even the very leaſt, ſuch order is obſerved, though all combined form but one general ſenſation according to the quality of the recipient. In a word, in every general are infinite particulars, every one of which has its vital influence and operation, and that from the inmoſt ground or center from which heavenly joys proceed. I perceived alſo, that this joy and delight iſſued, as it were, from the heart, diffuſing itſelf gently and ſweetly through all the original fibres, and from them to their ſeveral ramifications and complications, and that with ſo exquiſite a ſenſe of pleaſure, as if every fibre were a fountain of joyous perceptions and ſenſations, in compariſon to which, groſs corporeal pleaſures are but as the muddy waters of a putrid lake to the wholſome ventilations of refreſhing

ing breezes. I found by experience, whenever I was prompted by a motive of benevolence to communicate the joy I felt to any other, that in the room of what was ſo communicated, a freſh and more copious ſtream of joy flowed in upon my ſoul, and that according to the degree of ſuch benevolence. This I perceived to be from the goodneſs and free bounty of the Lord.

414. All who are in heaven continue in their progreſs towards the flower and perfection of life, and the more thouſands of years they paſs, the more pleaſantly and happily they advance on in an eternal progreſſion, according to their proficiency in love, charity, and faith (*). There ſuch of the female ſex as had departed this life broken with the infirmities of old age, but after having lived in the faith of the Lord, in charity towards their neighbour, and in all the ſocial duties of conjugal affection, after a ſucceſſion of ages appear as advancing towards perfection in the bloom of youthful beauty ſurpaſſing deſcription, whilſt goodneſs and charity add graces to their perſons, and expreſs themſelves in every feature of their faces, inſomuch that they may paſs for forms of charity: certain ſpirits that beheld them were aſtoniſhed at the ſight. Such is the form of charity, which in heaven is repreſented to the life, for it is charity that pourtrays it, and is pourtrayed in it, and that in a manner ſo expreſſive, that the whole angel, more particularly as to the face, appears as charity itſelf in a perſonal form of exquiſite beauty, affecting the ſoul of the ſpectator with ſomething of the ſame grace. In a word, to grow old in heaven is to grow in youth

(*) Something has been ſaid before in a former note concerning faith in heaven; and it may not be improper further to obſerve in this place, that though it be a generally received opinion in the church, that faith in heaven will ceaſe, as being ſwallowed up in viſion and the accompliſhment of the promiſes, yet however a human faith, as to the reality and certainty of future things, will ceaſe when thoſe things now future ſhall come to paſs; yet it follows not that a divine, dependent, confidential faith in the Lord for the continuance of his goodneſs and bleſſings will ever fail, as it is the exerciſe of a duty naturally ſpringing from the relation ſubſiſting between the moſt exalted of created beings, and their adorable Creator and Benefactor, to whoſe free bounty and goodneſs they ſtand indebted both for the continuation of their exiſtence, and the happineſs of it; of which, faith, love, and obedience, may be the abſolute conditions, though no leſs voluntary on their part on that account. Tr.

and

and beauty, as is the caſe with all thoſe who have here lived in love to the Lord, and in charity towards their neighbour. Such are the forms of the cœleſtial inhabitants, though with unſpeakable diſtinction and variety.

Of the Immenſity of Heaven.

415. That heaven is of immenſe extent may be gathered from many things laid down in the foregoing part of this work, and particularly from what has been ſaid concerning its being inhabited by all good people of the human race (ſee above, n. 311 to 317) both from within and without the church, from the creation of the earth. He that knows any thing of geography may form ſome judgment how vaſt a multitude muſt people this our world, and will find, upon a moderate calculation, that ſeveral thouſands die every day, and ſome millions in the ſpace of a year, and that mortality has been going on with us from the earlieſt times now for ſome thouſands of years, paſſing thus continually into the world of ſpirits: how many of theſe have and do become angels cannot be known; but thus much I have been told, that very many ſuch there were in ancient times, for then men were more ſpiritually minded, and more heavenly in their affections; but not ſo many in the following ages, as in proceſs of time they turned more to the world, and more ſet their affections on things below. From this firſt conſideration it may appear, that heaven is of great extent from the number of inhabitants therein from this world only.

416. But the immenſity of heaven will ſtill farther appear from conſidering, that all infants that depart this life, whether within or without the church, are adopted by the Lord, and advanced to the angelical ſtate, and that the number of theſe amounts to the fourth or fifth part of the human ſpecies on earth. That every infant, wherever born, and whether ſprung from good or bad parents, is after death received by the Lord, educated in heaven, and, according to an eſtabliſhed order of that kingdom, principled with good affections, and inſtructed in

the knowledge of the truth; and, when perfected in underſtanding and wiſdom, adopted into the order of angels, ſee above, n. 329 to 345. How great a multitude of angels may we ſuppoſe to come from this ſingle ſeminary from the creation to this preſent time!

417. Another proof of the immenſity of heaven is deducible from hence, viz. that all the planets, ſo viſible to our ſight in this ſolar ſyſtem, are ſo many worlds or earths; and that there are alſo innumerable others in the univerſe, all inhabited, concerning which I ſhall quote the following paſſage extracted from a little work written by me, intitled, *De Telluribus in Univerſo*. "That there are many worlds inhabited by men, who afterwards become ſpirits and angels, is a truth well known in the other life; for every one there, that deſires it from the love of truth and uſeful knowledge, is allowed to converſe with the ſpirits from other worlds, in order to be convinced of the plurality of worlds, and that not this earth only, but alſo innumerable others are peopled by the human ſpecies. I have ſometimes converſed with ſpirits from our world on this ſubject, and told them, that any man of rational underſtanding might conclude from things clearly known, that there are more worlds beſides this, inhabited by human creatures, as it was highly reaſonable to conclude, that ſuch great bodies as the planets, ſome of which exceed our earth in magnitude, are not mere ſolitudes, and created only to revolve round the ſun, and ſhed a little inconſiderable light on our earth, but deſigned for far more important uſes. He that believes, as every rational man muſt, that Divine Omnipotence created the univerſe for human creatures, and through them for heaven, they being the ſeminary for the peopling of heaven, cannot but believe that every world is inhabited by mankind. That the planets, which are ſo conſpicuous to us within the limits of our ſolar ſyſtem, are ſo many habitable worlds, manifeſtly appears from their exhibiting all the phænomena of terreſtrial bodies, ſuch as reflecting to us the light of the ſun, and, when viewed through a teleſcope, not ſhewing themſelves as glittering maſſes of fire, but as ſolid globes of earth variegated with dark ſpots; as alſo from their

" reſembling our earth in their revolutions round the ſun in
" their progreſs through the zodiack, thereby deſcribing their
" annual courſes and ſeaſons of ſpring, ſummer, autumn, and
" winter; and likewiſe in their diurnal revolutions round their
" their own axis, whereby they effect the ſame regular viciſſi-
" tudes of morning, noon, evening, and night, as with us:
" add to this, that ſome of them have their moons, called Sa-
" tellites, which perform their ſtated revolutions round them,
" as the moon does round our earth; and that the planet Sa-
" turn, as being moſt diſtant from the ſun, is ſurrounded with
" a large girdle or belt, that reflects much light to that ter-
" reſtrial globe. Who, that knows and conſiders theſe things
" in a rational light, can believe that theſe ſtupendous bodies
" are without inhabitants, and ſo without uſe. In converſation
" with the ſpirits before mentioned, I took occaſion to obſerve
" further, on the great probability of there being more worlds
" than one, from the immenſity of the ſtarry heavens ſo be-
" ſpangled with ſhining ſpheres, and that it muſt appear highly
" credible to the attentive obſerver, that each of them did the
" ſame office with our ſun to their reſpective planets, thus
" ſerving as ſubordinate means to the ultimate end of creation,
" which doubtleſs was to provide and prepare for heaven an
" infinite number of human beings, to be bleſſed with the
" divine preſence and communications; whilſt ſo many ſtars
" ſerved as ſo many ſuns to enlighten, warm, and fructify ſo
" many earths for the ſupport of men, that ſhould in due time
" become angels in the kingdom of heaven. What rational
" man can ſuppoſe, that ſuch an immenſe proviſion of means
" ſhould not be in order to a proportionate end; or be weak
" enough to imagine, that ſo ſtupendous an apparatus ſhould
" all be for the ſake of the inhabitants of one earth only, when
" as myriads of worlds are but as the duſt of the balance to an
" Infinite Omnipotent Creator? There are certain ſpirits, who
" make it their buſineſs to acquire knowledges, as placing their
" whole delight therein; and theſe are allowed the liberty of
" expatiating far in the univerſe, and to paſs from one ſolar
" ſyſtem to another, in order to procure intelligence. Theſe
" aſſured me, that there were not only more terreſtrial worlds

" beſides

" beſides this in our ſolar ſyſtem, but alſo an immenſe number " of others beyond it ſcattered throughout the ſtarry heavens : " theſe ſpirits were from the planet Mercury. Upon forming " a calculation it was found, that upon the ſuppoſition of there " being a million of worlds in the univerſe like ours, and inha- " bitants to the number of three hundred millions in every world ; " and ſuppoſing two hundred generations of men to take place in " the compaſs of ſix thouſand years, and every man or ſpirit to " be allowed a ſpace of three cubical yards ; that in this caſe " the number of men or ſpirits collected together would not " fill this our earth, nay, little more than one of the Satellites " of the planets, which would be but as a point compared to " the univerſe, as any one of the Satellites ſeen from our earth " is hardly viſible to the naked eye : and what is this, or an " univerſe of worlds, to Infinite Power ? I have had conver- " ſation with ſome angels on this ſubject, who expreſſed like " ſentiments on the matter, ſaying, that their thoughts were " more employed about ſtates than ſpace ; but that it was very " evident, that all the generations of men, and countleſs my- " riads of worlds, were as nothing compared to infinity." As to the worlds in the univerſe, and their inhabitants, and ſpirits and angels from thence, ſee the little work before mentioned : all therein related was revealed and ſhewed to me, in order to make manifeſt ſomewhat of the immenſity of heaven, and that all the inhabitants thereof were originally of human extraction ; and alſo to make known, that our Lord is every where acknowledged for the God of heaven and earth.

418. The immenſity of heaven will farther appear from hence, that heaven in its whole complex reſembles one man, and alſo correſponds to all and ſingular the parts in man, and that ſuch correſpondency cannot be ſo full, as to admit of no increaſe, ſeeing it not only has relation to all the members, organs, and viſcera of the body in general, but alſo to the moſt minute particulars thereof, and to every veſſel, nerve, and fibre ; and not only to theſe, but alſo to thoſe moſt ſubtle organized forms, which in the inmoſt receſſes of material ſubſtances are firſt acted upon by the heavenly influx, and whence ariſe thoſe interior active powers, which are the next immediate inſtruments

ſubſervient

ſubſervient to the operations of the human mind; for whatever internally exiſts in man, exiſts in ſome ſubſtantial form as its ſubject, without which it is nothing: now there is a correſpondence between all theſe and the heavenly world, ſee ch. *Of the Correſpondence of all Things in Heaven with all Things in Man*, n. 87 to 102. This correſpondency can never be at its *ne plus ultrà*, becauſe the more numerous the angelical confociations, which correſpond to any one member, the higher is the degree of perfection in heaven, for all perfection there increaſes according to plurality, and that becauſe in the heavens one end is purſued in all things, and by the unanimous conſent of all; now this end is the common good, from which ariſes benefit to the individuals, and from the good of the individuals ariſes benefit to the community; this proceeds from the Lord turning all in heaven towards himſelf (ſee above, n. 123); and thereby making them all one in himſelf. That the unanimity and concord of many, more eſpecially from a divine original, and ſuch a bond of union, muſt produce perfection, every one of ſound judgment will readily allow.

419. I have been favoured with a ſight of the heaven that is inhabited, and alſo of that which is not inhabited, and I ſaw that the former was of ſuch vaſt extent, as not to be filled in eternity, on a ſuppoſition that there were many myriads of worlds like this of ours, and every one of them equally full of inhabitants, concerning which ſee my little work, *De Telluribus in Univerſo*, n. 168.

420. Some erroneouſly ſuppoſe, that heaven is not of ſuch vaſt extent as is here mentioned, but rather comparatively ſmall, being led into this error by ſome paſſages in Scripture ill underſtood, as where it ſeems to be implied, that the poor only are admitted into heaven; or none but the elect; or ſuch only as are within the church; or thoſe alone in whoſe behalf the Lord intercedes; as alſo where heaven is repreſented as being ſhut after having received its full number, and that there is a fixed time appointed for this purpoſe: but let them know, that heaven will never be ſhut; and that there is no appointed time for any ſuch excluſion, and no certain number limited for admiſſion thereinto; and alſo, that by the elect are meant all who

are in the life of good and truth (249); and that by the poor are ſignified ſuch as are without the knowledge of good and truth, but earneſtly deſire to have it, and that from ſuch deſire they are called thoſe that hunger (250). All they who have ſuch confined notions of heaven, and of the number of its inhabitants, do greatly miſtake the ſenſe of the Scriptures, whilſt they ſuppoſe that all there make up one general aſſembly ſhut up in the ſame place, whereas heaven conſiſts of innumerable diſtinct ſocieties (ſee above, n. 41 to 50); and moreover are of opinion, that every one receives his appointment to heaven by a mere arbitrary grant of immediate mercy, and conſequently, that cœleſtial happineſs means no more than admiſſion into a certain place by mandate or form of deſignation, not underſtanding that the Lord leads every one by his mercy that receives him; and that to receive him is to live according to the laws of divine order, or his precepts of love and faith; and that to be under his leadings from the beginning to the end of our lives in this world, and ſo on in eternity, is what we are to underſtand by his mercy: therefore let all ſuch know, that every one is deſignedly born into this world for heaven, and that he is received into it, who receives into himſelf the qualifying heavenly principles in this world, and that no other is excluded than he who rejects them.

(249) That thoſe are called *Elect*, who are in the life of good and truth, n. 3755, 3900. That election and reception into heaven is not according to an arbitrary diſtinction of mercy, as ſome underſtand it, but according to the inward life, n. 5057, 5058. That there is no ſuch immediate arbitrary mercy reſpecting ſalvation, but mediate or through the uſe of means, that is, to thoſe who live according to the Lord's precepts, and whom he mercifully guides in this world, and hereafter in eternity, n. 10659, 8700.

(250) That by *Poor* in the Word, we are to underſtand to be meant ſuch as are poor in a ſpiritual ſenſe, or ſuch as are ignorant of the truth, but deſirous of inſtruction, n. 9209, 9253, 10227. That theſe are ſignified by thoſe that hunger and thirſt, that is, deſire thoſe knowledges of good and truth, which are introductory to the church and to heaven, n. 4958, 10227.

Of

OF THE

WORLD OF SPIRITS,

AND OF THE

State of Man after Death.

421. What is called the world of ſpirits is neither heaven nor hell, but a place or ſtate betwixt both, into which man enters immediately after death, and after ſtaying there a certain time, longer or ſhorter, according to what his paſt life had been in this world, he is either received up into heaven, or caſt down into hell.

422. That there is ſuch an intermediate place appointed for man after this life has been manifeſted to me from having ſeen hell beneath, and heaven above it, and that man whilſt there is in neither of them. The heavenly ſtate in man is from the conjunction of good and truth within him, and the helliſh ſtate in man is from the conjunction of evil and falſe within him; by the former he is prepared for heaven, and by the latter for hell; now this conjunction is completed in the world of ſpirits, or the intermediate ſtate: whether we call it the conjunction of the underſtanding and will, or the conjunction of good and truth, it comes to the ſame thing.

423. Something muſt be premiſed here concerning this conjunction of the intellect and will, and their correlatives good and truth, as completed in the world of ſpirits. To man belong underſtanding and will; the former is the recipient of truths, and is formed by them, and the will is the recipient of goods, and is formed thereby: ſo that whatever a man underſtands, and brings into thought, that he calls truth; and what he wills and brings into thought, that he calls good. A man may think from his intellectual part, and thence perceive what is true, and what is good ideally; but he thinks it not from the will part or faculty, unleſs he chuſes and does it; but when he wills it, and from

from the operation of willing alſo does it, then it is both in the underſtanding and in the will, and conſequently in the man, who conſiſts of both jointly, but not of either ſingly and ſeparately; and therefore in that caſe only it is appropriated to him, or becomes properly his own; whereas what a man has only intellectually and in theory, however it may ſerve him to reaſon upon, and to make a counterfeit ſhow of outwardly, yet having got no hold on his will, it makes no part of himſelf, but is only a matter of memory and ſcience, which he can take up or lay down, but gains no eſſential form in him.

424. It is provided that man ſhould be able to think from the intellectual part ſeparately from the will, to the end that he may be reformed and changed; for he is reformed by means of truths, and theſe appertain to the intellect, as was ſaid before. Man is born into the world with natural propenſities to evil, whence it is that he is ſo ſwallowed up in the love of ſelf, as to grudge and covet the good things of others, and to take pleaſure in their loſs if it may turn to his gain, being only intent on the honours, riches, and pleaſures of this world: now that this malignity of his nature may be reformed, he is endowed with the power of apprehending truths in his underſtanding, that he may thereby counteract and ſubdue the evil affections in his will: hence it is that he can ſpeculate truths in his intellect, and bring forth into ſpeech, and act according to them; yet they are not properly his own till they be dictated from his heart and will, and flow ſpontaneouſly into his life and actions; and where this is the caſe, the thoughts of a man's mind, or underſtanding, conſtitute his faith; and the thoughts of his heart or will, conſtitute his love; and ſo his faith and love, like his underſtanding and will, are united and agree in one.

425. As far therefore as truths in the underſtanding are conjoined with good [*bonis*] in the will, and conſequently, as far forth as any one is freely actuated thereby in the practical manifeſtation of them, ſo far he has heaven in himſelf, or is in a heavenly ſtate; for, as was ſaid before, the conjunction of good and truth is heaven in the ſoul; but as far as the falſe [*falſa*] in the underſtanding is conjoined with evil in the will, ſo far a man has hell in himſelf, or is in a helliſh ſtate; for the conjunction of falſe and evil conſtitutes hell: but as far as truth

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in the underſtanding is not united with good in the will, ſo far man is in a middle ſtate between both; now almoſt all at this time are in a ſtate of knowing ſomething of truth intellectually or ſcientifically, whilſt ſome live more, ſome leſs, and ſome not at all according to it, nay, ſome quite contrary to it through the love of evil, and from thence through a falſe belief; therefore, that every one may have his full preparation and fitneſs for heaven or hell, he paſſes immediately after death into the world of ſpirits, where the conjunction of good and truth is completed in thoſe whoſe lot is to heaven; and the conjunction of evil and falſe in thoſe who are to have their portion in hell: for in thoſe two kingdoms none are allowed to be divided betwixt good and evil, or to think one way, and will another; and therefore the angels in heaven, who have their wills in good, have their underſtandings in truth; and the ſpirits in hell, who have their wills in evil, know only the falſe; conſequently, in this intermediate ſtate of final preparation, whatever of falſe [*falſa*] has cleaved to the good ſpirits is done away, and ſuch truths as are accordant and conformable to their good are given them; and from the bad ſpirits are taken away ſuch adventitious or ſpeculative truths as they may have acquired, and they become poſſeſſed of ſuch falſities [*falſa*] in their room, as are accordant and conformable to their evil nature (*). Thus much may ſuffice to explain what is meant by the world of ſpirits.

426. In

(*) However obſcure at firſt ſight this and the three preceding numbers may appear to ſome of our readers (though we have uſed our beſt endeavours to render the matter intelligible to all) it muſt be obſerved, that they hold forth to us a doctrine of great importance, and worthy of their moſt attentive conſideration; and the knowledge thereof is highly conducive to the clearer underſtanding of the author in many parts of his writings: he therein treats of the two great conſtituent principles of man, the underſtanding and will, and ſhews how the depraved affections of the latter are to be ſubdued and reformed here by the light and power of truth received from the former; in which caſe the underſtanding and will are in union, and truth ſprings not ſo much from the exerciſe of reaſoning, as from the principle of good in the will; the tree being made good, the fruit is conſequently the ſame: but without this union the underſtanding and will may be contrary to each other, and the former think the things that are excellent, whilſt the latter follows thoſe that are contrary thereto, as is the caſe with the ſpeculative believer, whoſe life is not as becometh the Goſpel of Chriſt, but contrary to his faith. Now in the world of ſpirits, where all are finally prepared for heaven or hell, the underſtanding and will are united both in the good and the bad ſpirits, when the latter, having their underſtanding darkened through the evil in their

426. In the world of ſpirits is always a very great number of them, as there is the firſt reſort of all, in order to their examination and preparation; but there is no fixed time for their ſtay there, for ſome are tranſlated to heaven, and others conſigned to hell ſoon after their arrival, whilſt ſome continue there for weeks, and others for ſeveral years, though none more than thirty, this depending on the correſpondence or non-correſpondence between the interiour and exteriour of men. How they paſs from one ſtate to another in this world, in the courſe of their preparation, ſhall be ſpoken of in what follows.

427. As ſoon as they arrive in the world of ſpirits, they are all claſſed by the Lord according to their ſeveral qualities and diſpoſitions, the evil with ſuch infernal ſocieties as they had communication with in this world in the ruling paſſion; and the good with ſuch of the heavenly ſocieties as they had communication with in love, charity, and faith: but however they are thus diverſely claſſed, yet all meet and converſe together in that world, when they have a deſire ſo to do, who have been friends and acquaintance in this life, more eſpecially huſbands and wives, brothers and ſiſters: I have ſeen a father converſing with his ſix ſons with a perfect remembrance of them all, and alſo many others with their kindred and friends; but as moſt of them were of different inclinations and habits of mind, according to their different ways of life here, they were ſoon parted; but it muſt be noted both concerning thoſe that go to heaven, and thoſe that go to hell, that after their arrival in thoſe two different kingdoms, they no more ſee or know one another, unleſs they are of like minds and affections. The reaſon why they meet and know one another in the world of ſpirits, and not ſo in heaven or hell, is, becauſe in the firſt of theſe worlds they paſs through the ſame ſtates they were in, in this life, and ſo from one to another; but afterwards, all are fixed in one

will, know only what is falſe, or contrary to truth, whilſt the former have their underſtanding enlightened with the knowledge of the truth from their love of good in the will; and ſo both good and bad ſpirits think and ſpeak and act in all things conſiſtently with the governing principle within them reſpectively. Let it be noted here, that this intermediate ſtate has nothing in it of the probationary kind, for that is all over with the life of this world, but is a ſtate of ſeparation, or reducing every one to his proper prevailing principle, and, as ſuch, finally preparatory for heaven or hell. Tr.

permanent

permanent ſtate reſpectively, according to the ſtate of that love which prevails in them, in which one knows another from ſimilarity of condition; for, as was obſerved above, n. 41 to 50, ſimilitude joins, and diſſimilitude ſeparates.

428. As the world of ſpirits is a middle ſtate in man between heaven and hell, ſo is it alſo a middle place, having the hells beneath, and the heavens above. All the hells are ſhut next to that world, except that ſome holes or clefts, like as in rocks, or wide mouths, are left open, and theſe ſo guarded, that none can paſs through them but by permiſſion, which is granted on particular occaſions, of which hereafter: heaven likewiſe appears as fenced all round, ſo that there is no paſſing to any of the heavenly ſocieties, but by a narrow way, which is likewiſe guarded. Theſe outlets and inlets are what in Scripture are called the doors and gates of heaven and hell.

429. The world of ſpirits appears like a valley between mountains and rocks, here and there ſinking and riſing. The doors and gates opening to the heavenly ſocieties are only ſeen by thoſe who are in their preparation for heaven, nor are they to be found by any others: to every ſociety in heaven there is an entrance from the world of ſpirits, after paſſing which there is a way, which, as it riſes, branches into ſeveral others: nor are the doors and gates of the hells viſible to any, but thoſe that are going to enter therein, to whom they are then opened; at which time there appear, like as it were, dark and ſooty caverns leading obliquely down to the deep, where there are alſo more gates. Through thoſe dark and diſmal caverns exhale certain fetid vapours, which are moſt offenſive to the good ſpirits, but which the evil ones are greedily fond of; for as was the evil which any one took moſt delight in when in this world, ſuch is the ſtink correſponding thereto that moſt pleaſes him in the other; in which they may be aptly compared to thoſe birds and beaſts of prey, as ravens, wolves, and ſwine, that are attracted by the rank effluvia emitted from carrion and putrid carcaſes: I once heard one of thoſe unhappy ſpirits loudly bemoaning himſelf, as from ſome inward anguiſh, on being ſtruck with a fragrant odour from heaven; and afterwards relieved from his miſery on ſcenting a fetid exhalation from hell.

430. There

430. There are alſo in every man two gates, the one of which opens towards hell, and to all that is evil and falſe [*malis et falſis*] proceeding thence; the other gate opens towards heaven, and to all good and truth [*bonis et veris*] that iſſue thence: the infernal gate is open in thoſe who are in evil and its falſe [*in malo et inde falſo*] and they receive from above only ſome glimmering of heavenly light, juſt ſufficient to ſerve them to think, reaſon, and talk of heavenly things; but the gate of heaven ſtands open in thoſe who are in good and its truth [*in bono et inde vero*]. There are alſo two ways leading to the rational mind in man, the ſuperior or internal, by which good and truth is communicated from the Lord; and the inferior or external way, by which evil and falſe are communicated from hell, and the rational mind is in the midſt of theſe two ways; hence it is, that as much of the heavenly light as any man admits into his mind, ſo far is he truly rational; and ſo much as he admits not of it, in ſuch proportion he is not rational, however he may think himſelf ſo. Theſe things are here offered, to ſhew the correſpondence that ſubſiſts between man and heaven and hell; for his rational mind, during the formation of it, correſponds to the world of ſpirits, the things above it being in heaven, and the things beneath it in hell; the former are opened, and the latter (as to all influx of evil and falſe) are ſhut with reſpect to thoſe who are in their preparation for heaven; but, on the other hand, the things from beneath are opened, and the things above are ſhut (as to all influx of good and truth) with reſpect to thoſe who are in their preparation for hell; conſequently, the latter can only look down to the things beneath them, or to hell; and the former only to the things above them, or to heaven. Now to look up is, by correſpondence, to look to the Lord, who is the common center to which all heavenly things point their aſpect and tendency; but to look downwards is to turn from the Lord to the oppoſite center of attraction to all things of a helliſh nature, ſee above, n. 123 and 124.

431. They who are in the world of ſpirits are ſpoken of in the preceding numbers under the denomination of *Spirits*, and they who are in heaven, under the denomination of *Angels*.

That

That every Man is a Spirit as to the Inner Man.

432. Whoever rightly conſiders the matter, cannot but know, that it is not the body, or material part, but the ſoul, or ſpiritual part, that thinks within him. Now the ſoul is his ſpirit, immortal in all its properties, and receptive of what is ſpiritual, as having a ſpiritual life, which conſiſts in thinking and willing; conſequently, the whole of the rational life appertains thereto, and not to the body, though manifeſted therein; for the body, as obſerved before, is only thoughtleſs matter, and an adjunct or inſtrument to the ſpirit of man, whereby it may manifeſt its vital powers and functions in this natural world, where all things are material, and as ſuch void of life: it is indeed cuſtomary to aſcribe action, motion, and power to the body in the common forms of ſpeaking; but to ſuppoſe that theſe properties belong to the inſtrument, and not ſolely to the principle that actuates it, is erroneous and abſurd.

433. As all vital power, both of acting and thinking, appertains ſolely to the ſpirit, and in no wiſe to the body, it follows, that the ſpirit is truly and properly the man, and that without its influence and operation there is neither thought nor life from the crown of the head to the ſole of the foot; conſequently, that the ſeparation of the body from the ſpirit, which we call death, takes nothing from that which in reality conſtitutes the man. I have been informed by the angels, that ſome, even after death, before they are raiſed to their ſecond life, have ſenſible perceptions for a while, as if ſtill in the body, though without the power of bodily motion.

434. Man would not be capable of thinking and volition, unleſs there were in him a ſubſtance to ſerve as the ſubject of theſe operations, and to ſuppoſe otherwiſe would be aſcribing exiſtence to non-entity, as may appear from man's not being able to ſee without that organ, which is the ſubject of viſion, or to hear without the organ of hearing; theſe ſenſes being no-

thing without ſuch ſubjects of their operations. Now thought is internal viſion, or the ſight of the mind, as perception is the internal hearing, and theſe without internal organized ſubſtances, as their proper ſubjects, cannot exiſt: ſo that the ſpirit of a man has equally a form, and that a human one, as alſo its ſenſory and ſenſes, when diveſted of its material body, as it had before; for all the perceptive life of the eye and the ear, and of every other ſenſe that appertains to man, is not from his material body, but from his ſpirit, and the vital powers thereof, in all and ſingular the organs and parts of his body: hence it is, that ſpirits ſee, hear, and feel, as well as men, in the ſpiritual world (*), though not in this natural world after their ſeparation from this mortal body. That the ſpirit had natural ſenſations in this world was owing to its union with a natural or material body; but then alſo it had its ſpiritual ſenſes exerciſed in the various modes of thinking and willing.

435. The foregoing doctrine is here offered, to convince the rational reader, that man, conſidered in himſelf, is a ſpirit, and that the corporeal part of his compoſition annexed to him in this natural and material world is in order to his relation thereto, and what he has to do therein, but is not the man himſelf, but only deſigned to be inſtrumental to the operations of his ſpirit: but, as few are capable of receiving abſtract reaſonings, and many are apt to run them into matter of doubtful diſputation, by arguments drawn from fallacious appearances of ſenſe, I

(*) To ſuppoſe a human ſpirit void of a human form and ſenſes, is to annihilate the very idea of ſpirit; for as every eſſence has its proper form, and every form its own eſſence (they being neceſſary correlatives) ſo every ſpirit has its body ſuited to the world it belongs to, according to that diſtinction laid down by the apoſtle: "There is a natural body, and there is a ſpiritual body:" and indeed, it is as rational to conclude, that a human ſpirit ſhould have a human, organized body endued with ſpiritual ſenſes in a ſpiritual world, as that the ſame ſpirit ſhould be inveſted with a material organized body with natural ſenſes in this natural world. It is to be lamented, and the more for its tendency to promote infidelity, that many of the learned, ſo called, have in a manner defined and refined ſpiritual nature into nothing, by diveſting it of ſubſtantiality, to which it has a more peculiar right; nor is the body of an angel leſs ſubſtantial in a proper ſenſe of the word than a ſolid rock, though not according to the condition of material nature. Upon the whole, the common ideas of the vulgar and illiterate come much nearer to the truth and reality of heavenly things than the vain conceits of ſuch ſpeculating ſciolifts. Tr.

chuſe,

chuſe, for confirmation of the doctrine in hand, to appeal to truths founded on experience. Such as have confirmed themſelves in the belief of the contrary ſide, are given to think, that as the beaſts have life and ſenſations as well as men, ſo they have both the ſame ſpirit and the ſame end; but this is a groſs error, as the ſpirit of a beaſt immenſely differs from that of a man, as being deſtitute of that ſublime principle of a heavenly life, by which the latter is made receptive of the divine influx, and capable of being exalted to a participation of the divine nature; and therefore it is that man is ſo highly privileged above the beaſts, that he can think of God, and the things pertaining to his kingdom both in heaven and earth, and be led thereby to love the Lord, and to be united to him: now that which is in the capacity of ſuch union is not liable to periſh like that which is not. As to this inmoſt or ſupreme part in man above what the beaſts poſſeſs, ſomething has been ſaid before, n. 39, but which it is thought proper to repeat in this place, as appoſite to the ſubject before us, viz. "I am here led to ſay ſomething "concerning the angels of the three heavens, which has hitherto "continued a ſecret, through want of knowledge as to the "three degrees of the divine order, ſpoken of, n. 38, viz. that "there is in every angel, and in every man, an inmoſt and "ſupreme degree or part, which more immediately admits the "divine influx from the Lord, and whereby all that is within "man in the inferior degrees are orderly diſpoſed and regulated. "This inmoſt or ſupreme part of the ſpirit or ſoul, may be "called the Lord's entrance into angels and men, nay, his very "habitation in them; and hereby it is, that man is diſtinguiſhed from the brute animals (which have it not) and is "rendered capable of near communications with the Lord in "the inner man, of believing in him, loving him, and of ſeeing "him: nay, from hence it is that man is a recipient of underſtanding and wiſdom, and alſo that he is endowed with a "rational life, and an heir of immortality: but how or what "the Lord operates in this inmoſt receſs or ſupreme part of "man, exceeds the capacity of an angel to comprehend."

436. That man is a ſpirit internally, has been given me to know from an experience, which would take up many ſheets to relate.

relate. I have converſed with ſpirits, as a ſpirit, and alſo as a man in the body, and when I converſed with them in the former character, I appeared to them as a ſpirit in a human form like to themſelves, my interior part being in all things conformable thereto, for at ſuch times the corporeal material part did not appear.

437. That man is a ſpirit internally, may alſo be evinced from hence, that upon his ſeparation from the body by death, he ſtill continues a living man as before: that I might be certified of this, it has been allowed me to converſe with almoſt all that I was acquainted with in their life-time here, with ſome only for hours, with ſome for weeks and months, and with ſome for years; and this was permitted, to the intent that I might be confirmed in this truth, and alſo be qualified by experience to bear teſtimony to the ſame.

438. To what has been ſaid I have permiſſion to add, that every one whilſt here in the body is, as to his ſpirit, in ſome ſociety of ſpirits, though he knows it not, and by means of them has communication either with ſome heavenly or infernal ſociety, accordingly as he is good or bad, and alſo that he is joined thereto after death. This is often told and ſhewed to thoſe who paſs from hence into the world of ſpirits: not that a man appears, whilſt he lives in this world, as a ſpirit in ſuch ſociety, and that becauſe he as yet exerciſes his thinking faculties according to his ſtate in nature; but where any are ſuch as think abſtractedly from the body, they being in a ſpiritual frame, do ſometimes appear in their reſpective ſocieties, and are well diſtinguiſhed by the ſpirits that are of it; their manner is to go about muſing and ſilent, without looking at others, and as if they did not ſee them; but as ſoon as any ſpirit ſpeaks to them, they immediately diſappear.

439. To illuſtrate that a man is interiorly a ſpirit, I ſhall here ſhew from experience, what it is to be withdrawn from the body, and what it is to be carried by the ſpirit to another place.

440. As to the firſt, viz. to be withdrawn from the body, it is in this manner: a man is brought into a middle ſtate betwixt ſleeping and waking, during which he knows no other than that he is perfectly awake, foraſmuch as all his ſenſes are as lively

as

as ever, his ſight, his hearing, and what appears ſtill more ſtrange, even his feeling; nay, this laſt is at ſuch a time more exquiſite than at others. In this ſtate I have ſeen ſpirits and angels to the life, have heard them ſpeak, and, what will be thought ſtill more wonderful, have touched them, though the material body then bore no part therein: it is in reference to this ſtate that we read of being "abſent from the body;" and alſo of "not knowing whether one is in the body, or out of "the body." Into this ſtate I have been brought only three or four times, to the intent that I might have ſome experience of it, and alſo know that ſpirits and angels are poſſeſſed of every ſenſe, and man alſo in ſpirit when withdrawn from the body.

441. As to the ſecond of the ſtates mentioned, viz. that of being tranſlated by the ſpirit to another place; this I have had living proof of, though only twice or thrice; my experience of which is as follows. As I was walking in the ſtreets of a certain city, and at another time out in the fields, to all ſeeming perfectly in the uſe of my bodily ſenſes, and ſeeing my way as at other times, I was in a trance, converſing with ſpirits, and ſaw in the viſion groves, rivers, palaces, houſes, men, and many other objects; when after walking thus for ſome hours, I ſuddenly returned to my natural ſight, and found myſelf in a far diſtant place; at which I was at firſt greatly amazed; but on recollection perceived, that I had been in the like ſtate with thoſe that are ſaid to have been *carried by the ſpirit into another place*; for during the trance or tranſit, the perſon has no idea or thought concerning the way, though of many miles; nor of the time, though it ſhould be of many hours, or even days; neither is he ſenſible of any fatigue. Thus he is conducted through ways he is an entire ſtranger to, by a certain direction, to the place appointed.

442. But theſe two ſtates of man, as being of the more interior kind, or, which ſignifies the ſame, when he is in the ſpirit, are an extraordinary diſpenſation, and only occaſionally made known to me as realities acknowledged by the church; but to converſe with ſpirits, and to be with them as one of their own ſociety, is a privilege which has been granted to me in the

moſt perfect uſe of all the bodily ſenſes, and that now for many years.

443. That man, as to his interior ſtate, is a ſpirit, may further be confirmed by what has been ſaid above, n. 311 to 317, on the ſubject of heaven and hell, as conſiſting of the human race.

444. That ſuch alſo is the nature of man, may be learned from his faculties of thinking and willing, which are ſpiritual, and conſtitute the very eſſence of the human ſpecies; and alſo, according to their reſpective difference therein, the particular diſtinction of one individual of it from another.

Of Man's being raiſed from Death, and his Entrance into Immortality.

445. When the body of a man is no longer able to perform its natural functions correſponding to the thoughts and affections of his ſpirit, and which are derived to him from the ſpiritual world, then he is ſaid to die; which comes to paſs when the lungs and the heart ceaſe their reſpiratory and contractile motions, not that man then ſuffers extinction of life, but only is ſeparated from that corporeal part of his compoſition, which ſerved him for an inſtrument of uſefulneſs in this world; but he ſtill continues a living man, and that in a proper and literal ſenſe of the expreſſion, inaſmuch as man receives his denomination, not from his body, but from his ſpirit, ſince it is the latter that thinks in him, and that thought with affection eſſentially conſtitute the man; ſo that when any is ſaid to die, it means no more than that he paſſes from one world into another; and hence it is, that by *death* in the Scripture, according to the internal ſenſe of that word, is ſignified reſurrection, and continuation of life (251).

446. There is a very near communication and correſpondence betwixt the ſpirit and reſpiration, and the motion of the heart

(251) That *death* in the Word ſignifies reſurrection, foraſmuch as life is continued to man after death, n. 3498, 3505, 4618, 4621, 6036, 6222.

[the

[the ſyſtole] betwixt thinking and reſpiration, and betwixt the affection of love and the heart (252); ſo that when theſe two motions ceaſe in the body, a ſeparation preſently enſues; for theſe two motions, viz. that which is reſpiratory in the lungs, and that which is called the ſyſtole or contractile power of the heart, are the two bonds of union, which when broken, the ſpirit is left to itſelf, and the body, being deſtitute of life from the ſpirit, becomes cold and putrifies. That ſo intimate a communication ſubſiſts between the human ſpirit and reſpiration, and the heart, is becauſe all the vital motions in this world depend thereon, not only in common, but alſo in every particular part of the body (253).

447. The ſpirit of a man remains ſome little time in the body after all ſigns of life diſappear, but not longer than till a total ceſſation of all power in the heart enſues, which varies according to the nature of the diſeaſe he dies of, for the motion of the heart continues long after in ſome, but not ſo in others; but as ſoon as the total ceſſation of it happens, the reſuſcitation of man commences, and this by the ſole power of the Lord. By reſuſcitation here is meant the liberation of the ſpirit of a man from his body, and the introduction of it into the world of ſpirits, and commonly called reſurrection. That the ſpirit of a man is not ſeparated from his body before all motion and power in the heart entirely ceaſes, is becauſe the heart correſponds to the affection of love, which is the very life of man, for it is from love that every one derives his vital heat (254); therefore ſo long as this conjunction laſts, ſo long correſpon-

(252) That the heart correſponds to the will, conſequently to the affection of love; and that the reſpiration of the lungs correſponds to the underſtanding, conſequently to thought, n. 3888. That the heart in the Word ſignifies will and love, n. 7540, 9050, 10336; and that ſoul or ſpirit ſignifies underſtanding, faith, and truth; that therefore, *from the ſoul*, and *from the heart*, from the will, love, and good, n. 2930, 9050. Of the correſpondence of the heart and lungs with the grand man or heaven, n. 3883 to 3896.

(253) That the pulſe of the heart, and the reſpiration of the lungs, hold dominion throughout the whole body, and influence every part of it, n. 3887, 3889, 3890.

(254) That love is the eſſence of life in man, n. 5002. That love is a ſpiritual heat, and conſequently the vital principle in man, n. 1589, 2146, 3338—9954, 10740. That affection is the continuation of love, n. 3938.

dence

dence continues, and it is from correſpondency that the ſpirit actuates and communicates life to the body.

448. The manner in which reſuſcitation is performed, has not only been told to me, but alſo manifeſted to me by actual experience in myſelf, to the end that I might be fully certified thereof.

449. I was brought into a ſtate of inſenſibility with reſpect to the bodily ſenſes, and nearly into that of dying perſons, the interior life, together with the power of thinking, remaining at the ſame time perfectly entire, ſo that I could perceive and retain in memory what happened, and alſo know how it is with thoſe who are raiſed from the dead: I perceived likewiſe that the lungs ſcarcely continued their office, but there remained an interior reſpiration in my ſpirit joined with a gentle and almoſt imperceptible breathing of the body: I then firſt experienced a communication of the pulſe of the heart with the heavenly kingdom, for that kingdom correſponds to the heart in man; ſome angels alſo appeared from thence, ſome at a diſtance, and two placed themſelves near to my head, upon which all concern and regard for myſelf ceaſed, however thought and perception remained with me: in this ſtate I continued for ſome hours. At length the ſpirits that were about me departed, ſuppoſing me to be dead; and at the ſame time an aromatick odour, like that of a body embalmed, diffuſed itſelf around; for on the preſence of the cœleſtial angels, that which would be otherwiſe a cadaverous ſmell, is changed into ſuch a fragrancy (*), which is ſo offenſive to bad ſpirits, as to hinder their approach; and it is by this means that they are kept from moleſting ſuch as are in their paſſage to eternal life. The angels which had placed themſelves at my head were ſilent, only communicating their thoughts to mine, which being received, they know that the ſpirit of the man ſo recipient, is in a proper ſtate to be conveyed from the body.

(*) This may ſerve to explain what many readers have met with, as related by authors of good credit, concerning certain perſons of eminent piety, who are ſaid to have died in the *odour of ſanctity*, from the fragrancy that iſſued from their bodies after death. A truth eaſily admiſſible by all who believe an intercourſe as ſubſiſting between the ſpiritual and natural worlds; and they who do not, are ill qualified to receive benefit from our author's writings. Tr.

The

The manner of communicating their thoughts to me was by looking at me full in the face, for such is the manner of like communication in heaven. As thought and perception all along remained with me, to the end that I might know and remember the way of resuscitation, so I perceived that the angels before mentioned scrutinized into my thoughts, to know whether they were like to those of dying persons, which are generally employed on the subjects of eternal life, and also I found, that they endeavoured to direct my thoughts that way: I was told afterwards, that the spirit of every dying man was preserved in his last best thoughts, till the prevailing power of those, which proceeded from his ruling love or passion when in the world, took possession of him. I was given to perceive and experience, in a particular manner, a certain violent attraction of my inward man or spirit from my body; and it was told me, that this was from the Lord, and introductory to resurrection.

450. The cœlestial angels, after joining themselves to any raised spirit, do not leave him, for they are loving to every one; but if he be one that is not qualified to be their companion, he earnestly wishes to be separated from them, on which he is joined by some of the angels from the middle or spiritual heaven, who bring him to a sight of the external light, for hitherto all had passed with him inwardly in vision. I beheld the manner in which this appeared to be done, namely, by an evolution of the external coat of the left eye back to the fence or septum of the nose, in order to give a free ingress of light to the eye for the purpose of vision (*). This seems to be a real operation to the spirit, though it is only such in appearance: upon this

(*) It is easy to foresee what kind of representation men of a jesting and ludicrous turn are likely to give of this among other like passages of our author's writings: it may not therefore be amiss to caution them against indulging a vein of liberty bordering on profaneness, as far as it may extend to the parables of our Lord, and the visions in the Prophets and the Apocalypse, wherein spiritual things in the heavens are represented by natural similitudes on earth. Besides, it is very reasonable to suppose, that to spirits newly arrived from this world all things are imaged by corresponding signs or appearances accommodated to the apprehensions and ideas they carry with them; nay, that all things spiritual will eternally be visibly represented under significant emblems, both for the instruction and entertainment of the heavenly inhabitants, as this may constitute no small part of cœlestial delights.

an imperfect light at first appears, something like that which is discerned through the eye-lids upon a man's first waking in the morning: it seemed to me to be of a cœlestial colour, but I was told afterwards, that it appears differently to different persons: after this, a kind of tegument or veil is perceived to be gently removed from the face, but this also is in appearance only, such evolution representing a spiritual frame of mind and thinking, succeeding to that which before was natural only. Moreover, these angels use their best endeavours to hinder any sentiment or affection from being excited in the mind of the new raised spirit that is not tinctured with love; after this they give him to know, that he is now a spirit. After these ministrations of light and knowledge as to his condition, the spiritual angels shew all kind offices to the new spirit that accord with his state, and instruct him in things pertaining to the other life, so far as consist with his present capacity; but if he is such a one as is not capable of receiving benefit from their friendly endeavours, in that case he desires to be separated from their company, not that they leave him, but he quits them; for the angels love every one, and it is their highest delight to attend, instruct, and to conduct them to heaven. When he has thus separated himself from their society, he is next received by the good spirits [in the intermediate state] into their society, who, in like manner, do him all kind offices; but if his life in this world has been such as disqualifies him for their society, he is desirous, as before, to be separated from them also; and so on, till he can associate with such as are like himself, in whose company he finds his true enjoyment; and with them he lives (however strange it may seem) a life conformable to that which they chose in this world.

451. But this way of life in his new state lasts only for some days; after which he continues his progress from state to state, till it finally terminates in heaven or hell, as will appear in the sequel, and of which I have had convincing proof.

452. I have conversed with some the third day after their decease, when they passed through all that has been mentioned in the foregoing numbers, 449, 450; and also with three, who were of my acquaintance in this world, whom I informed, that their friends

friends were at that time preparing their funerals, and that they were then on the point of interment; at which account they appeared aſtoniſhed, ſaying, that they knew themſelves to be alive, and therefore that they could only bury what had been of uſe to them in this world, but now belonged to them no more; and preſently after expreſſed their wonder, that whilſt in this world, neither they, nor ſo many others in the church, truly believed in ſuch a life after the death of the body. Such as in this world had little or no belief of a life after death, appear confounded and aſhamed when they experience the contrary; but as to thoſe who had taken pains to confirm themſelves in unbelief as to this matter, they are claſſed with their fellows, and ſeparated from ſuch as had lived in the belief of it; and as to the greater part of them, they are in chains with a certain helliſh ſociety, which in this world had denied God, and held the fundamental doctrines of the Chriſtian church in contempt; for as far as any one ſtudies to confirm himſelf in the diſbelief of a future ſtate, ſo far he declares himſelf an enemy to heavenly things, and to the church of God.

That Man after Death is in a perfect Human Form.

453. That the form of the ſpirit of a man is in a human form, or, in other words, that the ſpirit is the true formed man, may be evinced from many of the foregoing articles, particularly from thoſe, wherein is ſhewed, that every angel is in a perfect human form, n. 73 to 77; and alſo that every man is a ſpirit as to his inner man, n. 432 to 444; and that the angels in heaven are from the human race, n. 311 to 317. This alſo more evidently appears from man's being denominated man from his ſpirit, and not from his body, and becauſe the corporeal form is an adjunct to the ſpirit after its form, and not contrariwiſe, the former being but the cloathing of the latter. Moreover, the ſpirit is the ſole moving power in man, acting upon and actuating every the moſt minute part of the body, inſomuch that

that, when any part no longer derives vital influence therefrom, it preſently dies. Now the ruling powers, which govern the body as their ſubject, are the thought and the will; but theſe are from the ſpirit only, nay, conſtitute its very eſſence. The reaſon why we do not ſee any ſeparate ſpirit, nor yet that of another man whilſt in his body, in its human form, with our preſent organs of ſight, is becauſe theſe organs of viſion are material, and therefore only capable of diſcerning objects of a material nature, whereas ſpiritual things muſt be ſeen by a ſpiritual eye (*); but when the corporeal ſight is extinguiſhed by the death of the body, and the ſpirit's eye is opened, then ſpirits appear to one another in their human form, not only in the ſpiritual world, but they alſo ſee the ſpirits of thoſe who yet live here in the body.

454. That a human form is proper to a human ſpirit, follows from man's being created in the form of heaven, and alſo receptive of all things of a heavenly nature and order (255), conſequently with the faculty of receiving underſtanding and wiſdom; for whether we expreſs it by the words, faculty of receiving underſtanding and wiſdom, or, the faculty of receiving heaven, it comes to the ſame, as may appear from what has been ſaid before concerning the light and heat of heaven, n. 126 to 140: concerning the form of heaven, n. 200 to 212: concerning the wiſdom of angels, n. 265 to 275; and in the article wherein is ſhewed, that heaven, as to its form, reſembles a man both in whole and in part, n. 59 to 77, and this from the Divine

(*) It is to be noted here, that when ſpirits are ſeen by any one in the body, they are not ſeen with the corporeal organs of viſion, but by the ſpirit of the beholder abſtractedly from the body, though the appearance is exactly the ſame in both caſes, as implied in thoſe words of the apoſtle, where, ſpeaking of his viſions, he ſays: "Whether in the body, or out of the body, I cannot tell." What is here obſerved is not intended by way of objection to the ſuppoſition, that ſpirits, for certain purpoſes, may be permitted to aſſume corporeal vehicles viſible to the bodily eye. Tr.

(255) That man is the ſubject participating of all things relative to the divine order, and that by creation he was a form of divine order, n. 4219, 4220, 4223, 4523—9706, 10156, 10472. That as far as any one lives here according to divine order, ſo far he appears perfect, and of beautiful form in the other world, n. 4839, 6605, 6626.

Humanity

Humanity of the Lord, from whom heaven and its form originate, n. 78 to 86.

455. What has hitherto been said on this subject may be understood by the rational man, from his view of causes and their effects, of premises and their consequences; but not so by the obstinately irrational, and that for many assignable reasons; but principally, because he is averse to all doctrines which are contrary to the false principles that he has adopted in the room of truths; and he that has thus shut up his mind, hath shut the gate of heaven against himself, so that no light from thence can illuminate his rational faculties; and yet that gate might be opened if his will did not resist, see above, n. 424. That any man (free from natural defect) may form a rational conception of truth when offered, if his will be not averse to it, I have had convincing proof. Thus I have known bad spirits, who, having rendered themselves irrational by a wilful opposition to divine truths, and by confirming themselves in unbelief, yet, when compelled to turn themselves towards those who were in the light of truth, they became intelligent like the angels, had a clear comprehension of the truth, and confessed it; but they no sooner returned to themselves, and the bias of their prevailing love or will, than they lost all, and declared themselves on the contrary side: I have also heard some infernals confess, that their actions were indeed evil, and their thoughts contrary; but that they could not resist the ruling passion or bent of their will; and moreover, that under the influence thereof upon their minds, they saw evil as good, and false as truth. This makes it evident, that they who are in false thinking from an evil principle [*in falsis ex malo*] might be possessed of a rational understanding, if they were in a willing disposition for it, and that the reason why they are not so, is because they love the false above the true [*falsa præ veris*] as more agreeing with the evil they have adopted, and which they chuse to follow. It is to be observed, that to love and to will a thing is the same; for what a man wills he loves, and what he loves that he also wills. As men are thus constituted, to be in a capacity of receiving the truths relating to the kingdom of God both in heaven above, and in his church on earth, if their

wills be accordant thereto; therefore I have been called to this miniſtration of confirming the truths in both kingdoms by rational arguments, that ſo the errors which have been introduced by falſe reaſoning may be diſcuſſed and refuted by ſuch as are true, if ſo be that any by this means may be brought to the knowledge of the truth; for to confirm ſpiritual truths by rational arguments, is the proper province of thoſe who are in the principle of truth; for how ſhould any one rightly interpret or underſtand the Sacred Writings from the literal expreſſion, without the aid of reaſon enlightened from above! To the want of this qualification in expoſitors it is owing, that ſo many heretical doctrines have been introduced into the church (256).

456. That the ſpirits of men are real men after their ſeparation from the body, I can teſtify to from a daily experience of many years, and after having ſeen and heard them a thouſand times: I have alſo diſcourſed with them on the incredulity of many here on earth as to this matter, and how they who are believers in this reſpect are conſidered by the learned as weak and credulous. The ſpirits expreſſed a heart-felt grief, that ſuch ignorance ſhould prevail among men, eſpecially in the church, ſaying, that this incredulity took its riſe from the learned, who, from their groſs, ſenſual ideas of ſubſtance, as appropriated to material bodies, conceived no otherwiſe of the ſoul than as of mere thought without any viſible ſubject to inhere and ſubſiſt in, and ſo vaniſhing into a kind of volatile ſubtle æther upon its ſeparation from the body: but as the church believes in the immortality of the ſoul on the evidence of the Scriptures, they could not but aſcribe to it ſome vital property, as of thought, though they diveſt it of all human ſenſitive perception till its re-union with the body, according to their doctrine of the reſurrection at the time of the laſt judgment.

(256) That we ſhould ſet out with an aſſent to fundamental truths grounded on plain ſcriptural evidence, and then we may proceed to ſcientifick knowledge for the purpoſes of illuſtration, n. 6047; but that they who are in unbelief, and on the negative ſide, are in no wiſe qualified to judge of divine truths from natural knowledge, n. 2568, 2588, 4760, 6047. That it is according to divine order to proceed from ſpiritual truths to the rational inveſtigation of ſuch as are natural, and not contrarywiſe, and that becauſe influx is from the ſpiritual into the natural world, and not *vice verſâ*, n. 3219, 5119, 5259—9110, 9111.

Hence

Hence it is, that when any one thinks of the ſoul according to their hypotheſis, he has no conception of it as a ſpirit in a human form; and this falls in with the general ignorance as to the nature of ſpiritual beings, whether angels or others; whence it comes to paſs, that almoſt all, upon their arrival in the other world, ſtand amazed on finding themſelves to be living men, and that they can ſee, hear, ſpeak, and uſe their bodily ſenſes equally as in this world, ſee above, n. 74. But when this wonder is over, they wonder next at the great ignorance in the church concerning ſuch a ſtate after death, as alſo concerning heaven and hell, when they ſee all after their departure from this life as truly living, human perſons as they were before; and as ſome of them ſeemed to be totally at a loſs to account for ſo important an article of belief not being put beyond all doubt by viſions and ſupernatural appearances to men in this world; they were informed, that nothing was eaſier to be done, by divine permiſſion, than this; but that all ſuch, as had confirmed themſelves in a contrary perſuaſion, would not even believe their own ſenſes on the occaſion; and moreover, that it was dangerous to confirm any thing by ſupernatural evidence to thoſe who have grounded themſelves in falſities [*in falſis*] as after conviction at firſt by ſuch evidence, they would afterwards depart from it, which would ſubject them to the guilt of profaning ſuch truths; for to receive a truth, and afterwards to renounce it, is the ſin of profanation, and ſuch profane perſons have their portion in the deepeſt lake hereafter (257). This is the great "danger

(257) That profanation is a commixture of good and evil, and of what is true and falſe, n. 6348. That they are ſaid to profane good and truth, or what is ſacred, who at firſt acknowledge them, more eſpecially if they have lived according to them, and afterwards depart from the faith, and live to themſelves and the world, n. 593, 1008, 1010—4601, 10284, 10287. That if a man relapſes, after repentance and contrition, he is guilty of profanation, and his laſt ſtate is worſe than his firſt, n. 8394. That they are not guilty of profaning ſacred things, who did not know or believe them to be ſuch, n. 1008, 1010, 1059, 8188, 10284. That the Gentiles, who are without the church, and know not the Scriptures, cannot be guilty of this profanation, n. 1327, 1328, 2051, 2081. That therefore ſpiritual truths were not revealed to the Jews, as otherwiſe they would not have profaned them, n. 3398, 3489, 6963. That the lot of profane perſons in the other world is the moſt miſerable of all, as the good and truth which they acknowledged remains in their belief, joined with the evil and falſe they had adopted

danger ſignified by thoſe words of our Lord: "He hath blinded "their eyes, and hardened their hearts, leſt they ſhould ſee "with their eyes, and underſtand with their heart, and be con- "verted, and I ſhould heal them," (*) Joh. xii. 40. And with reference to ſuch as have ſo hardened themſelves in unbelief, as to be proof againſt all conviction, are ſpoken the following words: "If they hear not Moſes and the Prophets, neither "will they be perſuaded, though one roſe from the dead," Luke xvi. 31.

457. When the ſpirit of a man firſt enters into the world of ſpirits, which is ſoon after his reſuſcitation (of which mention has been made before) he as yet retains the ſame face and voice that he had in this world, as being hitherto in his exterior ſtate, that of his interiour being yet unmanifeſted; and this is his firſt ſtate after death: but ſome time after, his face becomes entirely changed, ſo as to correſpond with the particular affection or love that poſſeſſed his ſpirit when in the body; for the face of a man's ſpirit differs greatly from that of his body, the latter being derived from his parents, but the former a correſpondent to his predominant affection, of which it is the ſignature or image, and which becomes appropriated to man in the other world, upon the manifeſtation of his interior ſtate; this is his third ſtate. I have ſeen ſome upon the firſt of their arrival in the other world, whom I knew by their face and voice; but, when I ſaw them ſome time after, they were ſo changed, that I knew them not; ſuch of them as were endowed with good affections appeared with beautiful countenances, and they whoſe affections were contrary looked deformed and ugly; for the ſpirit of a man rightly conſidered is the ſame with his predominant affection or love, and his face is the external form of it. This change reſpecting faces in thoſe who paſs from hence into the other world, is founded on this law; that no diſſimu-

adopted, and from this commixture their life is a ſtate of contrariety and diſtraction, n. 571, 582, 6348. That therefore the Lord has provided the moſt effectual bars againſt the ſin of profanation that may be, n. 2426, 10384.

(*) This paſſage is beſt underſtood with a ſuppoſition of apoſtaſy foreſeen in ſuch as ſhould otherwiſe have been converted, as it is leſs dangerous to continue ignorant of the truth, than to depart from and renounce it after having received it. Tr.

lation

lation or counterfeiting is there allowed, but all muſt appear to be what they really are, and conſequently expreſs their thoughts in their words, and their affections and deſires in their looks and actions, ſo that the faces of all there repreſent their minds reſpectively. Hence it is, that though all who knew one another in this world are alike mutually acquainted in the world of ſpirits, yet it is otherwiſe in heaven and in hell, as ſhewed before, n. 427, (258).

458. The faces of hypocrites undergo not their proper change ſo ſoon as the faces of others, and that becauſe they have by cuſtom contracted a habit of forming their minds to a kind of imitation of good ſentiments and affections, and therefore they appear not uncomely for ſome time; but as the diſguiſe gradually wears off, and their inmoſt thoughts and affections manifeſt themſelves, they appear more ugly than others. The hypocrites here ſpoken of, are ſuch as know how to talk like angels upon divine ſubjects, and yet in their hearts exalt nature on God's throne, and diſbelieve all heavenly truths, as acknowledged in the church of Chriſt.

459. It is to be obſerved, that the human form of every man after death is beautiful in proportion to the love he had for divine truths, and a life according to the ſame, for by this ſtandard things within receive their outward manifeſtation and form, ſo that the deeper grounded the affection for what is good, the more conformable it is to the divine order in heaven, and conſequently the more beauty the face derives from its influx. Hence it is, that the angels of the third or inmoſt heaven, whoſe love is of the third or higheſt degree, are the moſt beautiful of all the angels; whereas they whoſe love for divine things had been in a lower degree, or more external than that of the cœ-

(258) That the face is formed for correſpondency with the inner or ſpiritual man, n. 4791 to 4805, 5693. Of the correſpondence of the face and its countenances with the affections of the mind, n. 1568, 2988, 2989—5168, 5695, 9306. That the face and inward ſtate in the angels are perfectly conſentaneous, n. 4796, 4797, 4798, 4799, 5695, 8250. That therefore by *face* in the Word is ſignified the ſtate of the mind with reſpect to its affections and thoughts, n. 1999, 2434, 3527, 4066, 4796, 5102, 9306, 9546. How the influx from the brains in proceſs of time became changed, and thereby the countenances in regard to correſpondency with the interior ſtates of the mind, n. 4326, 8250.

leſtial or higheſt angels, poſſeſs an inferior degree of beauty; and the tranſlucent luſtre in their faces, as proceeding from a leſſer degree of divine virtue within them, is comparatively dim: for as all perfection riſes in degrees from the inward to the inmoſt, ſo the external beauty, to which it gives life and vigour, has its degrees in the ſame proportion (*). I have ſeen the faces of ſome angels belonging to the third heaven, of ſuch exquiſite luſtre and beauty, as no painter on earth could deſcribe, even to the thouſandth part; though a conſummate artiſt might be able to give us ſome near reſemblance of the faces of the loweſt angels, or ſuch as belong to the firſt heaven.

460. I ſhall conclude this chapter with mentioning what has hitherto remained a ſecret to all, viz. that all that good and truth [*omne bonum et verum*] that proceeds from the Lord, and conſtitutes heaven, has a human form both in whole and in part, even to the leaſt portion thereof; and that this form has reſpect to and influences every one that receives good and truth from the Lord, and alſo is the cauſe of every one in heaven having a human form according to his reception of it reſpectively: and hence it is, that heaven is ſimilar to itſelf, as well in every particular, as in its complex, inaſmuch as the ſame human form that belongs to the whole, belongs in like manner to every ſociety, , and to every individual angel therein, as has been ſet forth in four articles, from n. 59 to 86; to which it muſt here be added, that the ſame holds true with reſpect to every thought in the minds of angels, that takes its riſe from cœleſtial love.

(*) That beauty ſprings from goodneſs or virtue as its ſource, or is the form of it, is a doctrine that ſeems to carry its genuine evidence with it, and is received as ſoon as propoſed to the virtuous mind. The two laſt lines of the following well known epitaph expreſs much of this idea.

"Underneath this ſtone doth lie
"As much virtue as could die,
"Which when alive did vigour give
"To as much beauty as could live."

Nay, the wiſer heathens annexed the idea of pulchritude to the excellency of virtue; whence that ſaying, I think, of Tully; "That if virtue were to aſſume "a human form, all her beholders would be raviſhed with the charms of her "beauty."

But

But this doctrine will not eaſily gain admittance into the human mind, though it is clearly underſtood by the angels.

That Man, after Death, retains every Senſe, as alſo the ſame Memory, Thoughts, and Affections which he had in this World, and leaves nothing behind him but his terreſtrial Body.

461. That when a man paſſes from this natural world into the ſpiritual, which is at the time of his death, he takes with him all that belonged to him as man, has been manifeſted to me by repeated experience: for when any one enters into the ſpiritual world, or into the life after death, he is equally in the body as before, nor is there to all appearance the leaſt difference: but his body then is a ſpiritual body, and ſeparate from all the groſſneſs and impurity of matter; and as when a ſpiritual body ſees and feels that which is ſpiritual, it appears the ſame as when a natural body ſees and feels that which is natural, ſo man, when firſt become a ſpirit, ſeems to himſelf to be as he was in this world, and knows not as yet that he has paſſed through death. Man, when become a ſpirit, poſſeſſes every ſenſe, both external and internal, that he poſſeſſed before; he ſees, hears, and ſpeaks as before; has the ſame ſmelling, taſte, and feeling as before; and he has the ſame appetites and deſires; the ſame thoughts, reflexions, and affections as before; and he who took delight in ſtudying, reads and writes as before. In a word, when a man paſſes from one life to another, or, which is the ſame thing, from one world to another, it is but as removing from one place to another; for he takes all with him that belongs to him as a man, ſo that he cannot be ſaid to have left any thing behind him but his mere earthly covering: moreover, he takes with him his natural memory, retaining all that he ever heard, ſaw, read, learned, or thought in the world, from his infancy to his leaving it; but as to the memory

mory of ſuch natural objects, which there is nothing in the ſpiritual world to revive the ideas of, that is quieſcent, like as in a man when he thinks not of them; however, theſe alſo are again excited in the mind occaſionally, by the divine permiſſion, to anſwer certain purpoſes: but with reſpect to this ſpecies of memory, and the ſtate of it after death, more will be ſaid hereafter. Such a ſtate of man as this after death, will appear incredible to the mere ſenſualiſt, who is incapable of receiving any ideas even of ſpiritual things, but according to natural; for ſuch a one, being led only by ſenſe, makes no account of any thing but what he can ſee with his eyes, and feel with his hands, as is ſaid of Thomas, John xx. 25, 27, 29. Concerning the ſenſual man, ſee above, n. 267, and alſo in the note (*b*) there.

462. But notwithſtanding what has been ſaid above, there is a very great difference between the life of any one in the ſpiritual world, and the life of the ſame in the natural world, and that with reſpect both to his external and internal ſenſes, and the affections thereof reſpectively. Thus, for inſtance, all in heaven have their ſight, their hearing, and all their ſenſes, in far greater perfection than when in this world, and alſo their minds more abundantly replete with wiſdom; for they ſee by the light of heaven, which greatly exceeds that of this world, ſee above, n. 126; and they hear through the medium of a ſpiritual atmoſphere, to which that of our earth is not comparable, n. 235. The comparative difference between theſe two ſenſes there and here, is as that of a bright ſky to a thick fog, or as the luſtre of the meridian ſun to the duſk of the evening. Now the light of heaven, which is divine truth, makes manifeſt the minuteſt things to the perception of angels, and as their external correſponds to their internal or intellectual ſight, ſo by mutual influx they co-operate in forming the high perfection of angelical perſpicuity. In like manner their ſenſe of hearing correſponds to their perception, both in the underſtanding and will, ſo that in the ſound of the voice, and in the words of the ſpeaker, they can trace the moſt minute particulars of his affections and thoughts; in the ſound what relates to his affections, and in the words what concerns his mind or thoughts, ſee above, n. 234 to 245: but it is to be obſerved, that the other ſenſes

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of the angels are not in the ſame high degree of perfection with thoſe of ſight and hearing, and that becauſe the latter are the ſubſervient inſtruments to their underſtanding and wiſdom, and not ſo the others, which, if equal in power, would leſſen their preference to intellectual delights over and above thoſe of their ſpiritual bodies, as we find to be the caſe with men in this world, who, according to their greater reliſh and indulgence as to their groſſer ſenſes, have the leſſer appetite and ſenſibility with reſpect to ſpiritual things. That the interior or ſpiritual ſenſes of the angels, (viz. ſuch as reſpect their thoughts and affections) are more exquiſite and perfect than they had been in this world, has been declared before, in the article *Concerning the Wiſdom of Angels*, n. 265 to 275. As to the difference of ſtate in thoſe who are in hell, compared with thoſe that are in this world, this alſo is very great; for in proportion to the exceeding excellence and perfection both of the external and internal ſenſes in the angels above thoſe on earth, is the comparative imperfection and degradation of thoſe that are in hell; but of the ſtate of the latter in what follows.

462. That man takes with him all his memory from this world into the other, has been fully ſhewed before: I have had much ſenſible and memorable experience of this, part of which ſhall here be orderly related. There were certain ſpirits in the other world, who denied the crimes and enormities which they had been guilty of in this; and therefore, to the end they might not paſs for innocent in theſe matters, all the capital ſins they had committed in the courſe of their paſt life, particularly thoſe of adultery and fornication, were ſet before them in order, as they were recorded in their own memory; as likewiſe ſome others, who, by various artifices of deceit and fraud, had wronged their neighbours, to whom alſo their various acts of craft and injuſtice were enumerated, many of which were known only to themſelves; and as theſe were diſcovered to them with clearneſs of evidence, even to all their circumſtances, and alſo what had paſſed in their own minds relating thereto, they could not but confeſs their guilt. There were ſome who had ſat in the ſeat of judgment, and ſuffered themſelves to be corrupted by gifts and bribes, whoſe memories were ſcrutinized, and all their mal-

verſations and iniquitous practices in office produced againſt them, to the number of ſome hundreds, together with the time, place, and the ſtate of their minds during ſuch tranſactions; nay, however wonderful it may appear, the very books in which they had entered theſe things were opened, and read to them page by page. There were others who had ſeduced and violated the chaſtity of virgins, who were brought to the ſame trial, and convicted by the evidence of their own memory made manifeſt, even as to time, place, converſation, and other particulars, nay, the very faces of the virgins and women they had ſeduced, were all at once fully repreſented, and that ſometimes for hours together. A certain ſpirit, who in this world had been much addicted to ſlandering and backbiting, which he had here ſtudiouſly endeavoured to conceal from the parties injured, was there expoſed to open ſhame by a publick recital of his calumnies and defamation, and that in his own words, together with the names of the perſons before whom he uttered them. Another, who had deceitfully deprived a kinſman of his inheritance, was in like manner judged and convicted, and, which will appear very ſtrange, the letters and writings, that had paſſed between them, were read in my hearing; and I was told that they were exact to a word: the ſame ſpirit had a little before his death taken away the life of his neighbour by poiſon, which was made manifeſt under the following repreſentation: he appeared as digging a hole in the ground, and having ended his work, a man was ſeen to riſe out of it as from his grave, crying out to him, What have you done to me? Upon which he made a full diſcovery of the truth, and related how the poiſoner beſpoke him in a friendly manner, and handed to him the fatal cup; and alſo what paſſed in his mind, and what followed after: upon this evidence the delinquent was ſentenced to hell. In a word, all murders, robberies, fraudulent devices, and ſins and crimes of every kind, are ſo evidenced from the memories and conſciences of all offenders to their full conviction in the other world, and all the circumſtances of them ſet in ſo clear a light, that not the leaſt room is left them for evaſion or denial. I have alſo heard from the memory of a certain ſpirit, as viewed and examined by the angels, all that had paſſed in his mind from

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day to day for a month together, without the leaſt miſtake, and that by a revocation of particulars as to the perception of the party himſelf, in as clear a manner as at the time of the firſt impreſſion. Theſe examples may ſerve to evince, that man retains the memory of paſt things after he has entered upon the other world; and that nothing is kept ſo ſecret here, as not to have its manifeſtation there, and that in the preſence of many witneſſes, according to thoſe words of our Lord: "There is "nothing covered, that ſhall not be revealed; neither hid, that "ſhall not be known. Therefore, whatſoever ye have ſpoken "in darkneſs, ſhall be heard in the light; and that which ye "have ſpoken in the ear in cloſets, ſhall be proclaimed upon "the houſe-tops," Luke xii. 2, 3.

463. When all that a man had done here in his natural body is made manifeſt to him after death, then the examining angels inſpect his face, and commence their inqueſt, which begins at the fingers of each hand, and is from thence continued throughout the whole body: as I wondered at this way of proceeding, I was told, that as all the particulars belonging to thinking and willing have their firſt ſignatures in the brain as their ſubject and beginning to manifeſtation, ſo are they continued through the whole body, and terminate in its extremities; ſo that a man is entirely ſimilar to himſelf in whole and every part, according to the quality of his will and intellect: thus an evil man is his own evil; and the derivative good in any one conſtitutes the good man (259). What has here been ſaid explains what is meant by the book of life in the Word, viz. that all the deeds and thoughts of any one are ſo inſcribed upon his whole man, that when recollected by his memory they appear legible as in a book; and are imaged in his very perſon, when he is viewed in the light of heaven. I ſhall here add the following remarkable particular concerning man's memory, as remaining with

(259) That the good and truth in every good man, ſpirit, and angel, conſtitutes his identity, and that he receives his particular denomination from the quality thereof, n. 10298, 10367; and that becauſe good conſtitutes his will, and truth his intellect, and will and intellect are the conſtituent principles of life in man, ſpirit, and angel, n. 3332, 3623, 6065. It is of like import to ſay, that every man, ſpirit, and angel, is the ſame with his particular predominant love, n. 6872, 10177, 10284.

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him after death; whereby I am convinced, that things not only in their general, but alſo in their moſt minute particulars, are never totally obliterated in him: I ſaw ſome books there written in characters like thoſe in uſe with us, and was told that they were penned from the memory of the writer, without the difference of a ſingle word from thoſe written by the ſame author in this world; which ſhews, that from the memory of any other perſon many particulars might be collected, which he himſelf had forgotten in this world; and the reaſon of this was explained to me, viz. from man's having a twofold memory (*), the one external or natural, and the other internal or ſpiritual; and that all the thoughts, deſires, and actions of a man, and the things that he had heard and ſeen, are inſcribed on his internal memory (260), nay, on the very members of his ſpiritual body, as was ſaid before, never to be obliterated, for that his ſpirit was formed according to his thoughts and acts of volition: I know that theſe things will appear as paradoxes, and gain credit with few; but they are no leſs true for that. Let no one

(*) That there may be a memory within a memory, unknown to that which is outward, will not appear incredible to the attentive reader, when he reflects that our minds are chiefly formed by what we learned and read many years ago, little of which we have a diſtinct remembrance of: thus we may have received much inſtruction, to the improvement both of heart and mind, from books that we do not remember to have read, nor even the names of, which muſt have been laid up ſomewhere. In a word, this diſtinction of the human faculties and powers into exterior and interior, or natural and ſpiritual, has its foundation in the nature of man, and opens many myſterious things in a being, which is an inhabitant of two worlds, even in this life, without knowing it. Tr.

(260) That man has two memories, the exterior and interior, or the natural and ſpiritual, n. 2469 to 2494. That man has no knowledge of his interior memory, n. 2470, 2471. The ſuperior excellence of his interior above his exterior memory, n. 2473. That the things of his exterior memory are in the light of the world, but thoſe of his interior in the light of heaven, n. 5212. That it is from his interior memory that man is qualified to think and ſpeak intellectually and rationally, n. 9394. That all and ſingular the things which man has thought, ſpoken, done, ſeen and heard, are recorded in his interior memory, n. 2474, 9386, 9841, 10505. That in the interior memory are the truths which conſtitute faith, and the good which conſtitutes love, n. 5212, 8067. That thoſe things which are become habitual, and have entered into the forms of life, and thereby are obliterated in the exterior memory, remain in the interior, n. 9394, 9723, 9841. That ſpirits and angels ſpeak from their interior memory, and thence have the univerſal language, n. 2472, 2476, 2490, 2493. That languages in this world belong to the exterior memory, n. 2472, 2476.

therefore

therefore flatter himſelf, that any thing which he has thought or done in ſecret will not be known after death, for all will then be made manifeſt as in open day.

464. Although the external or natural memory remains with man after death, yet things merely natural are not reproduced therein in the other life, but only ſuch ſpiritual things as are adjuncts to the natural by correſpondence, which nevertheleſs, when exhibited to ſight, appear in the ſame form as in this natural world; for all things in the heavens appear in like manner as they do on earth, though in their eſſence they are not natural, but ſpiritual, as may be ſeen in the chapter, *Concerning Repreſentatives and Appearances in Heaven*, n. 170 to 176. But then it muſt be obſerved, that the ſpirit, by means of that external or natural memory, derives no uſe from thoſe appearances with reſpect to materiality, time, ſpace, and other natural properties, as it did in this world; as here (when not in the uſe of of his intellectual powers, but of his external ſenſes only) he thought naturally, and not ſpiritually; but in the other life (where he is a ſpirit in a ſpiritual world) he no longer thinks naturally, but ſpiritually: now to think ſpiritually, is to have the mind intellectually or rationally employed. Hence it is, that the external or natural memory, in reſpect to all things material, is quieſcent in the other world, making no uſe of any of that nature, but ſuch as he had applied to rational and intellectual improvement in this. The reaſon why the external memory is quieſcent with reſpect to material things in the ſpiritual world, is through want of things of a ſimilar nature there to excite or reproduce ideas of that kind; for ſpirits and angels converſe from their affections, and the thoughts which ſpring from them in the mind; nor can they expreſs any that are heterogeneous thereto, as may be ſeen in what has been mentioned before, concerning the converſation of angels in heaven with one another, and alſo with man, n. 234 to 257. This may ſerve to ſhew, that it is not the mere knowledge of languages and ſciences as ſuch, but the intellectual uſe and improvement from them that renders the ſpirit more rational both here and after death. I have converſed with many, who flattered themſelves with a belief that they ſhould be highly accounted of in the

other world for their learning, becauſe of their being acquainted with the ancient languages, as Hebrew, Greek, and Latin, whilſt at the ſame time they had neglected to cultivate their minds with the uſeful truths written therein; whereas they appeared there as arrant novices in all ſound literature, as they who were totally ignorant of thoſe tongues; nay, ſome of them ſtupid, but yet elated with a fancied ſufficiency of their ſuperior wiſdom. I have diſcourſed with others, who fancied that a man's wiſdom was in proportion to what he retained in his memory, and therefore had furniſhed their own with a pretty large ſtock of other men's ſayings; thus affecting to be rich in what did not belong to them, as not having any fund of truth in their own minds; but ſome of theſe were very dullards, others of them fooliſh, not being able to diſtinguiſh between right and wrong in common matters: and I have had converſation with ſome, who had publiſhed many things in the ſcientifick way, and had acquired ſome reputation in the world by their writings; ſome of theſe could reaſon about truths, whether they were ſuch or not, and could alſo underſtand them when they turned to thoſe that were in the light of truth; but when they turned back to their own confuſed dark minds, they would not receive, but rejected them; and ſome of them were as void of true knowledge, as the illiterate vulgar; to ſo little purpoſe of real intellectual improvement had they ſtudied the ſciences. But as to thoſe, who, by an abuſe of their ſcientifical learning, have ſtudied to draw arguments from it againſt the truths of religion, and to confirm themſelves in unbelief; all they have gained by it is a trick of diſputing and reaſoning without rationality (however it may paſs for ſuch with the world) and of giving to error the appearance of truth by a fallacious ſophiſtry: it is impoſſible for ſuch to attain to a right underſtanding, whilſt they adhere to the falſe principles they have adopted; for though by the light of truth we can detect error, yet in the darkneſs of error we cannot find the way to truth. Now to oppoſe divine truths is to ſhut the gate of communication betwixt heaven and our ſouls; and as the ſoil of a garden or field, however ſowed with ſeed, cannot bring forth fruit without the fructifying influence of the ſun, ſo neither can the rational part in man, however cultivated

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by natural knowledge, attain to wiſdom without the light of heaven, which is divine truth, and the heat of heaven, which is divine love. It is matter of great grief to the angels, that ſo many of the learned, through the oppoſitions of ſcience, falſely ſo called, ſhould ſo far ſacrifice to the pretended ſovereignty of nature and natural knowledge, as to exclude all communication of divine light from their minds; on which account it is, that all ſuch in the other world are deprived of the faculty of reaſoning, and appointed to be in deſart places, to the end that they may not ſtumble or perplex the ſimple, good ſpirits with their infidel notions and ſophiſtry.

465. A certain ſpirit ſeemed much diſturbed at his not being able to remember many things that he knew in this world, and expreſſed grief for the pleaſure he loſt thereby: but he was told, that, properly ſpeaking, he had loſt nothing, but was in poſſeſſion of all knowledge that could be of any uſe to him; that the things which he no more remembered did not ſuit with his preſent ſtate, and that he ought to be ſatisfied that he could now think and ſpeak more perfectly than before, without having his mind depraved with groſs, material ideas, which could anſwer no good end in the kingdom where he was at preſent, and where he was richly ſupplied with all things conducive to an eternal happy life; and moreover, that true intellectual knowledge was ſo far from being leſſened by the removal of all material images from the memory, that the more the mind was diſengaged from all ſuch natural impediments of the outward man, the more it was at liberty to make higher advances in the contemplation of ſpiritual and heavenly things.

466. Different kinds of memory are ſometimes repreſented in the other world under ſignificant forms known only there, many things which the mind is only ſuſceptible of here, being there imaged under viſible appearances. Thus the exterior memory is there repreſented under the figure of a callus, or denſe ſubſtance [*inſtar calli*]; but the interior memory, like the medullary part of the human brain, to denote the diſtinction between them: they who only ſtudied to furniſh their memory here with ideas, whilſt they neglected to cultivate their rational part, their calloſity appears of a ſtill harder texture, and ſtreaked within

within as with tendons : they who in this life ſtuffed their memory only with falſities and figments, their callus appears rough and hairy from the confuſed heap and lumber therein : they who retained nothing in their memory, but what was connected with the love of ſelf and of the world, their callus repreſented a glutinous conſiſtence bordering upon oſſification : they who ſtudied to ſearch out the divine ſecrets by their ſcientifical, and more eſpecially their philoſophical inveſtigations, with full purpoſe to believe nothing but what ſquared therewith, their memory was repreſented under the appearance of, as it were, a gloomy cavity, which abſorbed the rays of light, and converted them into darkneſs : theirs who had been given to hypocriſy and deceit, was figured by a boney ſubſtance, like as of ivory, reflecting the rays of light : but as to all thoſe who have lived in the good of love towards God and their neighbour, and in the truths of faith ; with them there is no ſuch appearance of callofity, for their interior memory tranſmits the rays of light to the exterior, in which they terminate, as their proper baſis or ground ; for the exterior memory is the loweſt degree of order in man, and may be conſidered as the laſt reſidence or receptacle of ſpiritual and heavenly things, where they friendly join themſelves to the correſpondent good and truth [*bonis et veris*] they meet with therein.

467. Men who live in love towards the Lord, and in charity towards their neighbour, poſſeſs even in this life angelical underſtanding and wiſdom, but ſo hidden within the receſſes of their interior memory, that they are not manifeſted to their knowledge till they have quitted their mortal bodies ; then their natural memory becomes quieſcent, or as aſleep, and they awaken to their interior memory, and ſo ſucceſſively to the angelical.

468. A few words ſhall here be ſpoken concerning the cultivation of the rational faculty in man. Genuine rationality conſiſts in truths, not in falſes [*non in falſis*]. Now truths are of three kinds, civil, moral, and ſpiritual : civil truths relate to judicial matters, and ſuch as reſpect publick government, and, in a general conſideration, juſtice and equity : moral truths have relation to the conduct of life with reſpect to ſocieties and leſſer

leſſer connexions; in general, to ſincerity and rectitude; and in particular, to virtues of every claſs: but ſpiritual truths relate to the things of heaven, and of the church on earth; and in general to the good of love, and the truths of faith. There are three degrees of life in every man, ſee above, n. 267: the rational part in man is opened to the firſt degree by civil truths; to the ſecond by moral truths; and to the third by ſpiritual truths. But let it here be obſerved, that man's rational part is not opened and formed merely by his knowing ſuch truths, but by living according to them when known, that is, by loving them with a ſpiritual affection, or the affection of his ſpirit, or, in other words, by loving juſtice and equity as ſuch, ſincerity and rectitude of manners as ſuch, and good and truth as ſuch; whereas to love them only from external regards, is loving them for the ſake of ſelf, for one's own character, honour, or profit; and therefore ſuch a love, as it terminates in ſelf, gives not a man any right to the character of rational, as ſuch a one uſes truths as a lordly maſter uſes his ſervants, viz. for his pleaſure or intereſt; and where this is the caſe, they make no part of the man, nor open ſo much as the firſt degree of life in him, but only have a place in his memory, like other ſcientifical ideas under a material form, where they unite with the love of ſelf in mere animal nature. Hence it may appear how man becomes truly and properly rational, viz. in the third or higheſt degree, by the ſpiritual love of good and truth, or the things of heaven, and its repreſentative the church; in the ſecond degree, by the love of ſincerity and rectitude; and in the firſt degree, by the love of juſtice and equity; which two laſt loves become ſpiritual by influx of the ſpiritual love of good and truth from the higheſt degree, by joining itſelf to the inferior loves, and forming in them its own likeneſs (*).

(*) This ſomewhat obſcure paſſage may be rendered more intelligible thus. There are three degrees in man correſponding to the three heavens; and as the third or higheſt heaven does, as it were, ſanctify the two inferior heavens by the deſcending influx of its cœleſtial ſuperior virtue, ſo the ſpiritual love of all that is good and true in man (correſponding to the third heaven) ſpiritualizes or ſanctifies his virtues, though of an inferior claſs: thus, to give a cup of cold water to another, is a little thing; but when it is the moſt we can do, and love is in the doing of it, the act has in it the eſſence of Chriſtian charity. Tr.

469. Memory alſo belongs to ſpirits and angels in like manner as to men, and they retain whatever they hear, ſee, think, will, and do: hereby their rationality increaſes to higher degrees of improvement even to eternity, and they grow in underſtanding and wiſdom through increaſing knowledges of truth and good, as the human ſpecies here on earth. That ſpirits and angels are endowed with memory I have frequently been witneſs to, when they have given proofs of it by a recital of what they had thought and done, both openly, and alſo in private company with other ſpirits; and I have alſo known ſome ſimple, good ſpirits, with but a moderate degree of the light of truth, advanced by the gift of knowledge to higher degrees of intellectual light, and then raiſed up to heaven [from the intermediate ſtate]; but then it muſt be obſerved, that the meaſure of ſuch illumination is according to the kind of affection for good and truth they were in during their life in this world, and not beyond it; for every ſpirit and angel continues to poſſeſs the ſame kind of affection, or a love of the ſame quality that he poſſeſſed in this life, in which he advances hereafter to higher and higher degrees of perfection eternally; for there is no end to perfection there, but every good, as proceeding from an infinite cauſe, is capable of infinite variation and increaſe. That ſpirits and angels continue to advance to higher and higher degrees of underſtanding and wiſdom by increaſing knowledges [*cognitiones*] of good and truth, ſee in the chapters *Concerning the Wiſdom of Angels*, n. 265 to 275: *Concerning the Gentiles and Peoples without the Church, in Heaven*, n. 318 to 328, and, *Concerning Infants in Heaven*, n. 329 to 345: and that ſuch progreſſion is according to the quality or kind (*) of affection in good and truth, and not beyond it, n. 349.

(*) The word *gradus* in the original, here and before in this number tranſlated *quality* or *kind*, refers to a diſtinction of the author (ſee the foregoing number) as to the three degrees in man with reſpect to ſtates, and not to degrees of the ſame ſtate; which, if not kept in mind, would miſlead the reader, as if implying, that the bleſſed in the other world did not advance in degrees of the ſame good begun here, in contradiction to the author's meaning, which is, that good of the ſame claſs or character in any one here, is increaſed in the other life by degrees *ad infinitum*, according to the quality or kind of that good, and that progreſſion in degrees of perfection is only from good begun in this world. Tr.

That

That the Condition of Man after Death is according to his paſt Life here.

470. That every one's life follows him to the other world, is a truth known to all that believe the Bible, which tells us in many places, that every man ſhall be judged and recompenſed according to his deeds and works; and whoſoever eſtimates things according to the nature of good and of truth, cannot but conclude, that a good life leads to heaven, and an evil life to hell: but the unconverted man, eſpecially when viſited with ſickneſs, thinks otherwiſe concerning his future ſtate, not being willing to believe that his lot will be according to how he has lived here, but that admiſſion into heaven is a grant of pure favour and mercy to any one, whatever he had done in the body, provided he has but faith, which faith he conſiders ſeparately from a good life.

471. From the many declarations in Scripture, ſetting forth that man ſhall be judged and recompenſed according to his deeds and works, I ſhall here ſelect the following: "The Son of man "ſhall come in the glory of his Father, with his angels; and "then he ſhall reward every man according to his works," Matt. xvi. 27. "Bleſſed are the dead which die in the Lord: "even ſo, ſaith the Spirit, that they may reſt from their labours, "and their works do follow them," Apoc. xiv. 13. "And I "will give unto every one of you according to your works," Apoc. ii. 23. "And I ſaw the dead, ſmall and great, ſtand "before God, and the books were opened; and the dead were "judged out of thoſe things which were written in the books "according to their works: and the ſea gave up the dead which "were in it; and death and hell delivered up the dead which "were in them; and they were judged every man according to "their works," Apoc. xx. 12, 13. "And behold I come "quickly, and my reward is with me, to give every man ac-"cording as his work ſhall be," Apoc. xxii. 12. "Whoſoever "heareth theſe ſayings of mine, and doeth them, I will liken "him

" him unto a wife man which built his houſe upon a rock : and " every one that heareth theſe ſayings of mine, and doeth them " not, ſhall be likened unto a fooliſh man, which built his " houſe upon the ſand," Matt. vii. 24, 26. " Not every one " that ſaith unto me, Lord, Lord, ſhall enter into the kingdom " of heaven, but he that doth the will of my Father which is " in heaven : many ſhall ſay unto me in that day, Have we not " propheſied in thy name, and in thy name caſt out devils ; and " in thy name done many wonderful works ? And then will I " profeſs unto them, I never knew you : depart from me, ye " that work iniquity," Matt. vii. 22, 23. " Then ſhall ye " begin to ſay, We have eaten and drunk in thy preſence, and " thou haſt taught in our ſtreets : but he ſhall ſay, I tell you, " I know you not whence ye are : depart from me all ye workers " of iniquity," Luke xiii. 26, 27. " I will recompenſe them " according to their deeds, and according to the works of their " own hands," Jer. xxv. 14. " Thine eyes are open upon all " the ways of the ſons of men, to give every one according to " his ways, and according to the fruit of his doings," Jer. xxxii. 19. " I will puniſh them for their ways, and reward them " their doings," Hoſ. iv. 9. " According to our ways, and " according to our doings, ſo hath he dealt with us," Zach. i. 6. Our Lord, in his predictions of the laſt judgment, makes mention only of works, and declares that they who have done good ſhall enter into life eternal, and they who have done evil into everlaſting fire, Matt. xxv. 32 to 46 ; and alſo in many other places, where he ſpeaks of the ſalvation, and the condemnation of man. Now it is evident, that works and deeds are man's outward life, manifeſting the principle of life within him.

472. But by deeds and works here, we do not mean ſuch conſidered only in their external form, but according to what they are internally ; for it is allowed by all, that every act and deed of man muſt proceed from his thought and will, otherwiſe it would be no better than the movement of a piece of mechaniſm ; but what we call a man's act or deed, is an effect which has its cauſe and principle in the human mind, and may be ſaid to be the thought and will of a man expreſſed or repreſented in an

an external form; conſequently, as is the thought and will, which give being and life to the act, ſuch is the quality of the act; if the former be good, ſo is the act or deed; but if evil, then ſuch is the deed or work likewiſe, however they may both have the ſame outward form. A thouſand men may do the ſame act, ſo like in appearance, as not to admit of diſtinction, and yet the act of every one of them may be different in quality, through the difference in the will, or motive of the doer. Thus for example, in the act of dealing juſtly and faithfully with one's neighbour; one may diſcharge this office, as to the outward part, for the credit and reputation of paſſing for an upright man; another, for the ſake of lucre and worldly advantage; a third, with a view to recompenſe; a fourth, from ſome particular attachments of friendſhip; a fifth, through fear of the law, loſs of character, or employment; a ſixth, in order to bring ſome over to his party; a ſeventh, that he may gain credit for an opportunity of deceiving afterwards to greater temporal benefit, and ſo on: but all ſuch apparent honeſty and juſtice, however good as to the external act, is entirely void of it, or contrary to it, relatively to the party, and to principles, as not being done for the ſake of truth and juſtice, but from the love of ſelf and of the world, to which they ſacrifice even the ſemblance of virtue, as it may ſerve their turn, as an imperious maſter uſes his ſlaves, merely in ſubſerviency to his intereſt, and the gratification of his paſſions, and turns them off when they can no longer anſwer theſe purpoſes. On the other hand, the ſame external acts of juſtice and fidelity towards their neighbour are done by ſuch as are principled in theſe virtues; ſome from the obedience of faith, as being enjoined by the authority of God's Word; others from a religious conſcience; ſome from charity towards their neighbour; and ſome from love to the Lord, having a ſincere affection for juſtice, truth, and goodneſs of every kind, as proceeding from him, and partaking of his divine nature. Now as the acts of theſe perſons are from the ſource of a good internal principle, ſo are they properly and truly good works; for it is the quality of the thought and will, as obſerved before, that determines their diſtinction and kind, and without which they are no better than mere mechanical

movements. Thus much may ſuffice to ſhew what is meant by deeds and works in the Scriptures.

473. As works and deeds derive their nature from will and thought, ſo conſequently from love and faith, and are of the ſame quality with them; now whether we ſay the love or will of a man, or the faith or thought of a man, it amounts to the ſame, for what he loves, that he wills; and what he believes, that he thinks; and if he loves what he believes, then he wills and does it according to his power. That love and faith appertain to the willing and thinking, and are not extraneous to them, is allowed by all, as the will has its fire from love, and thought its light from faith, ſo that to think wiſely is to have the mind or thoughts enlightened by the truths of faith. Thus every wiſe man thinks and wills the truth, or, in other words, believes and loves it (261).

474. But we are to obſerve here, that it is the will that properly conſtitutes the man, and thought no farther than as it iſſues from the will, and that deeds or works proceed from both; or, which comes to the ſame, that love conſtitutes the man, and faith only ſo far as it ſprings from love, and that works proceed from both; conſequently, that will or love is the man himſelf, for that which proceeds belongs to the ſource or principle it proceeds from: now to proceed from a thing, is to be produced by it in a proper form or mode of operation, for the ſake of manifeſtation (262). It is an obvious concluſion from the premiſes, that what is called faith, ſeparated from love, has

(261) That as all things in the univerſe, which exiſt according to their nature, bear relation to good and truth, ſo in man, to will and underſtanding, n. 803, 10122; and that, becauſe his will is the recipient of good, and his underſtanding of truth, n. 3332, 3623—9300, 9930. Whether we ſay truth or faith, it comes to the ſame, becauſe they are correlatives like good and love, n. 4353, 4997, 7178, 10122, 10367. Hence it follows, that the underſtanding is the recipient of faith, and the will of love, n. 7178, 10122, 10367. And as the underſtanding of man is receptive of faith in God, and the will of love to God; ſo man, by faith and love, may be joined to God, and he that is capable of being joined to God by love and faith, cannot die eternally, n. 4525, 6323, 9231.

(262) That the will of man is the eſſence of his life, as being the receptacle of love or good; and that his underſtanding is the exiſtence [form] of his life from thence, as being the receptacle of faith or truth, n. 3619, 5002, 9282. Therefore, that the life of the will is the principal life of man, and that the life of the under-

has no reality of faith in it, but is only a notional thing void of all ſpiritual life: in like manner, works, that proceed not from love, have no virtue or life in them, and conſequently are dead works; and as to whatever appearance of life they may have from an evil love and a falſe faith, it is in Scripture deemed and ſtiled ſpiritual death.

475. It is farther to be noted, that the whole man ſtands repreſented in his deeds or works, and that his willing and thinking, or his love and faith, which are the principles of his inner man, are not complete till they are imaged in the works of his outward man, as being the ground or limit in which they terminate; and without ſuch termination or fixedneſs, they are but vague, uncertain things, without reſidence or body. To think and will without acting, where power is not wanting, may be compared to a candle ſhut in a cloſe veſſel, where it is ſoon extinguiſhed; or to ſeed ſowed in the ſand, where it loſes its prolifick virtue, and periſhes; whereas to think and will, and thence proceed to act, is like the ſame candle ſet in a proper place diffuſing its light around it; or to ſeed ſowed in good ground, where it thrives and ripens into a flower or tree. Who does not know, that to will, and not to act when one may, is the ſame with not willing; and to love, and not do good when opportunity ſerves, is not to love, but only to fancy that one loves, and but as the phantom of a thought, which vaniſhes into nothing: whereas love or will is the very life and ſoul of action, and forms to itſelf a body (or makes itſelf ſubſtantial) by operation: juſt ſo it is with the ſpiritual body, or the body of a man's ſpirit, which is formed of that which proceeds from

underſtanding is from thence, n. 585, 590, 3619—10109, 10110, as light iſſues from fire or flame, n. 632, 6314; conſequently man is man from will, and its ſequent underſtanding, n. 8911, 9069, 9071, 10076, 10109, 10110. That every one is amiable and eſtimable for the good that is in his will and underſtanding jointly; and that to have a good underſtanding, and no good will, is a contemptible character, n. 8911, 10076. That the condition of man after death is according to the ſtate of his will and mind (or underſtanding) as formed thereby, n. 9069, 9071, 9386, 10153. That therefore the condition of man after death is according to his love and faith reſulting therefrom; and that matters of belief called faith, which are not joined with love, then vaniſh into nothing, as not being in nor of the man, n. 553, 2364, 10153.

a man's

a man's love or will (*), ſee above, n. 463. In a word, the works of a man are the image and likeneſs of himſelf (263).

476. We have here ſeen what is meant by that life which remains with every one after death, viz. that of his love and faith, not only in their principle, but act, conſequently in deeds and works, as theſe are the product of all that appertains to love and faith in every one.

477. There continues a ruling love in every one after he has left this world, which changes not its particular kind even in eternity; and though he may be ſaid to have many affections, yet they all have relation to the principal one, and co-operate with it, as many ingredients in one compound. All the operations of the will, which accord with the ruling paſſion, bear the name of loves; and theſe are both interior and exterior, ſome of them are immediately connected with the principal or ruling paſſion, ſome mediately, and many of them ſubſervient to it different ways; but, conſidered collectively, form, as it were, one kingdom or government in man in their different offices and places; and though a man knows nothing of their order and arrangement in this life, yet ſomething of it is manifeſted to him in the other, for according thereto is the direction of his thoughts and affections there; to the heavenly ſocieties,

(*) This hint of our author ſtarts a ſubject to the mind no leſs important, than of new and curious conſideration, viz. how the ſpiritual body, which we ſhall have in the other world, is formed in this life from the affections, qualities, and properties of the ſpirit acquired here, even (if the compariſon may be allowed) as the ſhells of certain animals are formed from the juices tranſpiring from the body of the animal within: if ſo, as is the nature, qualities, and properties of the ſpirit of a man here, ſuch will be thoſe of his ſpiritual body hereafter. Qu. If this is not to be underſtood in Scripture as meant by the reſurrection-body? N. B. Let all ſuch as are in love with true beauty, be heedful what ſpirit they are of. Tr.

(263) That the interior things of a man's ſpirit communicate themſelves by influx to the outward man, and ſubſiſt therein, as in their ground and limit, n. 634, 6239, 6465, 9216, 9217; and that they not only ſucceſſively paſs into the outward, but alſo have therein a ſimultaneous ſubſiſtence, and in what order, n. 5897, 6451, 8603, 10099. That ſo ſpiritual things have a connexion and form in natural things, n. 9828. That deeds or works are their ultimate form, n. 10331. Therefore to be judged and recompenſed according to works or deeds, means the ſame as according to all things appertaining to love and faith, or to the will and thoughts of man, as theſe form the eſſence and quality of ſuch works, n. 3147, 3934, 6073, 8911, 10331, 10333.

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if his prevailing love conſiſts of heavenly affections; and to the infernal ſocieties, if it conſiſts of infernal affections. That all the affections and thoughts of angels and ſpirits have a direction or extenſion to ſome particular ſocieties, ſee above, in the chapter *Concerning the Wiſdom of the Angels*, as alſo in that which treats *Of the Form of Heaven, with reſpect to the Conſociations and Communications therein.*

478. But what has hitherto been ſaid on this ſubject is of deep conſideration; in order therefore to render it more intelligible and plain to all, I ſhall here adduce ſome experiences, by way of illuſtration and confirmation, to ſhew, firſt, that every man's ruling love or will continues after death to be his eſſential ſelf. Secondly, that his particular character or quality for ever remains according thereto. Thirdly, that every one, whoſe prevailing love is ſpiritual and heavenly, goes to heaven; and that every one, whoſe prevailing love is ſenſual and mundane, and as ſuch contrary to all that is heavenly, goes to hell. Fourthly, that all faith, which has not heavenly love for its root, vaniſhes into nothing after death. Fifthly, that operative love is that only which continues with him, and conſtitutes his true life.

479. That every man's ruling love or will continues after death to be his eſſential ſelf, has been evidenced to me by full experience. The univerſal heaven is diſtinguiſhed into different ſocieties according to their different degrees in the good of love reſpectively; and every ſpirit that is exalted to heaven, and ſo becomes an angel, is firſt conducted to that ſociety, which is in the ſame love with himſelf; and when he is joined to it, he is, as it were, at home in his proper ſelf: this he becomes immediately ſenſible of, and enters into intimacy with his friendly aſſociates. When he leaves them at any time to make an occaſional viſit elſewhere, it is with a kind of reluctance, and he always feels an attraction to the ſociety of thoſe with whom he is in the cloſeſt fellowſhip of the ſame love. In this manner conſociations are formed in heaven; nor is it otherwiſe in hell, according to their infernal loves. That both heaven and hell conſiſt of ſocieties diſtinguiſhed and ranked according to their reſpective different loves, ſee above, n. 41 to 50, and n. 200 to

212 : and that it is every one's love that conſtitutes his proper ſelf after death, may further appear from hence, that every thing is then removed or taken from a man that does not accord with his ruling love ; thus all adventitious evil and falſe is removed from the good, as not agreeing with his governing principle ; and every apparent good and truth from the man of evil principle ; that ſo every one may be wholly and conſiſtently in that love, which is the ruling power of his life : and this ſeparation is effected when a ſpirit advances to his third ſtate, of which in what follows. Now when this has taken place, the ſpirit has always before his eyes the object of his love, which way ſoever he turns himſelf, ſee above, n. 123, 124. All ſpirits are led by thoſe who have hold of their affections, even as they liſt ; and though the former know it, they have not power to reſiſt, but are drawn as with a ſtrong cord : I have often ſeen the experiment made, whether they would reſiſt the attraction, and found they could not. The caſe indeed is much the ſame with men in this world, who are under a ſtrong influence of the prevailing affection, and the leading of others who have hold thereon ; but the ſame operates ſtill with greater ſtrength when they become ſpirits in the other world, as then they are not ſubject to the counteraction of any other paſſion, which may lay a reſtraint on their inclinations. The theſis at the head of this article is further confirmed by what frequently happens in the converſation of ſpirits in the other world. Thus, where any one does or ſays in company what is agreeable to the prevailing love of ſome particular ſpirit, the latter appears to be of an expanded, pleaſant, and lively countenance ; but when any thing is done or ſaid in oppoſition to ſuch love, his countenance preſently changes, and is obſcured, and at length becomes totally inviſible, as if he were not preſent. On my ſhewing ſome amazement at this, as a thing unknown in this world, it was told me, that the like thing happened to the ſpirit of man in this world, which, upon conceiving an averſion to another, became inviſible to him (*). That every ſpirit is one and

(*) This paſſage is of difficult comprehenſion, but from other parts of the author's writings ſeems to mean thus, viz. that the ſpirits of men in this life (if they

and the ſame with his ruling love, is evident from his earneſtly coveting and appropriating to himſelf all things relative and correſponding, and his rejecting all things contrary thereto; juſt as the ſpongy root of a plant attracts and imbibes thoſe juices which favour its peculiar kind of vegetation, and repels the others; or as the brute animals are led by a native inſtinct to chuſe only that particular kind of food which is ſuitable to their nature: ſo every love is ſupported by that which is congruous to its nature, an evil love by that which is falſe, and a good love by truths. Accordingly, I have ſometimes ſeen good ſpirits apply themſelves to inſtruct ſuch as were evil, upon which the latter left them with ſpeed, and went to their fellows to feaſt on folly ſuited to their taſte; and alſo when good ſpirits have been diſcourſing together upon divine truths, to which thoſe of their own claſs liſtened with attention and delight, that ſuch as were of a contrary diſpoſition appeared quite heedleſs and unconcerned. In the world of ſpirits there is an appearance of highways or roads, ſome of them as leading to heaven, others to hell, and every one of them to ſome particular ſociety therein: the good ſpirits take thoſe that lead to heaven, and to ſuch ſocieties therein reſpectively as poſſeſs the ſame particular good love with themſelves, nor do they ſee the other ways; but the evil ſpirits take thoſe that lead to hell, and to ſuch particular ſocieties therein reſpectively as beſt ſuit with their own depravity and corrupt affections, neither do they ſee any of the other ways, or, if they do, they go not in them. Theſe appearances of ways in the ſpiritual world correſpond to verities and falſities [*veris et falſis*] and accordingly truth and error are ſignified by *ways* in the Scripture (264). Theſe proofs from experience confirm

they are in good agreement) are viſible to each other, otherwiſe not: and though this be not known to us here, whilſt we think in or according to nature, yet it is not more to be wondered at than that our ſpirits, even whilſt connected with theſe bodies, ſhould at the ſame time communicate with ſpiritual ſocieties in the other world without our knowing it; and yet it is founded on nothing leſs than Scripture evidence, that ſpiritual Chriſtians have in this life fellowſhip with "the general "aſſembly and church of the firſt-born, and an innumerable company of angels, "and the ſpirits of juſt men made perfect," Heb. xii. 22, 23. Tr.

(264) That *way*, *path*, *ſtreet*, &c. ſignify truths leading to good, as alſo errors leading to evil, n. 627, 2333, 10422. That to prepare the way ſignifies to fit or diſpoſe

confirm what was ſaid before from reaſon, viz. that every man after death is one and the ſame with his ruling love or will, which are ſynonymous terms.

480. That man alſo continues for ever in the ſame will or predominant love that he takes with him into the other world, has been confirmed to me by many convincing proofs: it has been granted to me to converſe with ſome that lived above two thouſand years ago, whoſe lives and manners are tranſmitted down to us in hiſtory; and they in all things anſwered the characters therein given of them, and as to the ruling paſſion that influenced their actions: others I have converſed with that lived above ſeventeen hundred years ago, in like manner charactered in hiſtory, with others that lived above four centuries ago, others above three, and ſo on; and they were all found to anſwer the deſcription given of them, and to poſſeſs the ſame predominant affection as in this life, only with this difference, that their delight was placed in the correſpondences of thoſe things which they were paſſionately fond of here. I was told by the angels, that the predominant affection did not change in eternity, and that becauſe every one was the ſame with his governing love, and therefore to deprive a ſpirit of that would be to deprive him of his being: the angels farther aſſigned this reaſon for it, viz. that man was no longer capable of being reformed by inſtruction after death, as in his life-time here; and that becauſe his ultimate plane or ground, which conſiſts of natural knowledges and affections, was then quieſcent, and could no more be opened, as not being ſpiritual, ſee above, n. 464: and that upon this ground or baſis, as a foundation to a houſe, the interior things of the human mind reſted, and had their fixedneſs; therefore a man could not change his ſettled affections after this life, no not in eternity. The angels greatly wonder, that man ſhould be ſo ignorant of his being eſſentially one and the ſame with his predominant love, and that ſo many can truſt for their ſalvation to a mere inoperative faith in immediate, unconditional mercy, however they have lived, not

diſpoſe the mind for the reception of truth, n. 3142. To make known the way, when ſpoken of the Lord, ſignifies to inſtruct in truths leading to good, n. 10564.

knowing

knowing that the divine mercy is mediate, or through the uſe of means, particularly that of reſigning ourſelves to the divine leadings both in time and for eternity, and that they only are under the divine leadings who eſchew evil, and chuſe the good; and moreover, that the Goſpel faith is a ſincere affection for the truth proceeding from that divine love, which is the Lord's own gift.

481. *That the man who is influenced here by divine and ſpiritual love goes to heaven; and he who is under the dominion of carnal and worldly love, without any thing of the heavenly, ſpiritual life in him, goes to hell,* has been evidenced to me by all whom I have ſeen taken up into heaven, and caſt into hell, all they of the former claſs being in the firſt, and all thoſe of the latter claſs, in the ſecond of thoſe loves. Now it is the eſſential property of heavenly love to love goodneſs, truth, and juſtice for their own ſake, and to be led thereby to the practice of them, which is the true heavenly life, as herein conſiſts the love of God and of our neighbour, for theſe duties themſelves bear to us the relation of neighbour (265): but it is the property of carnal [*corporeus*] and worldly love to love goodneſs, truth, and juſtice, not for their own ſake, but the ſake of ſelf, and as the means of procuring to ourſelves the glory, honour, and gain of this world. All ſuch, as having no regard to the Lord and their neighbour in what they do, turn virtue into vice; and, whilſt they appear in the garb of truth and juſtice, are inwardly

(265) That in the higheſt ſenſe of the word, the Lord (conſidered in his Humanity) is our *proximus*, or neareſt neighbour, as deſerving our love above all things. Now to love the Lord, is to love all that proceeds from him, as bearing his image, and conſequently all good and truth, n. 2425, 3419, 6706, 6711—8123. That to love good and truth, as proceeding from him, is to live according thereto, and that this is properly to love the Lord, n. 10143, 10153—10578, 10648. That every man and ſociety, as alſo our country, the church, and in an univerſal ſenſe, the whole kingdom of the Lord is our neighbour, and that to do good to them, according to their different relations, is to love our neighbour, n. 6818 to 6824, 8123. That alſo moral good or ſincerity, and civil good, which is juſtice, are our neighbour; and to act ſincerely and juſtly, from the love of ſincerity and juſtice, is to love our neighbour, n. 2915, 4730, 8120, 8121, 8122, 8123. Therefore, that charity to our neighbour extends through the whole life of man, n. 2417, 8121, 8124. That the doctrine more particularly inſiſted on in the ancient church was the doctrine of charity, and that this conſtituted a great part of their wiſdom, n. 2417, 2385, 3419, 3420, 4844, 6628.

guilty of hypocriſy and deceit. As every one's life is thus eſtimated according to the quality of his love, therefore all, at their firſt arrival in the world of ſpirits, undergo a ſcrutiny with reſpect to the ſtate of their affections, and are claſſed with thoſe of ſimilar diſpoſitions either for heaven or hell; and after having gone through their firſt and ſecond ſtates, are ſeparated ſo as to ſee and know one another no more, for then every particular difference in their loves within becomes ſignatured accordingly in the form of the body, the features of the face, and the ſound of the voice, ſo that the exterior part is a correſpondent image and likeneſs of the interior. Thus, ſuch as are in corporeal and earthly loves, appear groſs, dark, or black, and deformed reſpectively; but ſuch as are in heavenly loves, appear lively, ſhining, fair, and beautiful; nor is there leſs difference in their minds and intellectual capacities, for as the former are ſtupid and fooliſh, ſo the latter are intelligent and wiſe: alſo when permiſſion is given to inſpect the interior ſtate and frame of the affections and thoughts of thoſe who are in heavenly love, ſome of them appear in the form of a ſhining light, ſome of a flame colour, and ſuch of them as are neareſt to ſenſe, beautifully variegated like rainbows; whilſt the ſame in ſuch as are of groſs, corporeal affections, preſent a black appearance, and in ſuch as are ſubtle and malicious, a reſemblance of a duſky, fiery redneſs, whilſt the more external ſtate of their minds appears of a diſmal hue and aſpect; for it is to be noted, that both the inmoſt and outermoſt ſtates of the mind, and its operations in the ſpiritual world, are at times, by divine permiſſion, repreſented by viſible appearances. Theſe here laſt mentioned ſee nothing in the light of heaven, for that is to them as darkneſs, and that ſo terrifying to their inward ſight or underſtanding, as to affect them with madneſs; wherefore to avoid it they hide themſelves in dens and caverns, of a depth proportionate to their degree of falſe from evil [*falſa ex malis*]. But they, on the other hand, who are in cœleſtial love, the farther they advance into the light of heaven, the more clearly they ſee all things, and the more beautiful do all things appear to them; and what is ſtill more, the brighter and deeper is their underſtanding and wiſdom. Again, they who are in groſs

groſs corporeal affections cannot live in the heat of heaven, which is cœleſtial love, but only in the heat of hell, which is the love of unmercifulneſs to all that are not obſequious to them; for contempt of others, enmity, hatred, and revenge, are the elements and comfort of their lives, whilſt they know not what it is to do good to others from any thing of benevolence; and when they do any apparent good, it is from an evil principle, and to an evil end. And, laſtly, they who are of this claſs have no uſe of reſpiration in heaven, for when any ſpirit comes thither, he gaſps as if in an agony; whereas they who are in the cœleſtial love, the farther they advance into heaven, the more free is their reſpiration, and the more complete is their enjoyment of life. From the foregoing obſervations we cannot but infer, that cœleſtial and ſpiritual love is heaven in man, as carrying with it the ſignatures of all heavenly things; and that groſs, corporeal affections are hell in man, as bearing the image and ſuperſcription of all things helliſh. Thus much may ſerve to confirm the foregoing theſis, That he who lives under the influence of cœleſtial and ſpiritual love goes to heaven, and that he who is governed by a ſenſual and earthly love, without any principle of heavenly life in him, goes to hell.

482. *That no faith abideth with man, that does not ſpring from heavenly love.* The truth of this has been manifeſted to me ſo abundantly, that were I to relate the whole of what I have ſeen and heard concerning this matter, it would fill a volume; and from which I can teſtify, that they who live to the world and to ſenſe, without any affection for ſpiritual things, neither have nor can have true faith; whilſt that which paſſes with them for ſuch, is no better than natural ſcience. or a faith of perſuaſion, which they make ſubſervient to their inclinations and wiſhes. I have known many ſuch, who fancied themſelves poſſeſſed of true faith, who, after ſome free communication with ſuch as were really in the faith, were brought to confeſs that they had no right faith, and that mere aſſent to divine truths delivered in the Scriptures was not a ſaving faith, but only the love of it from a ſpiritual principle joined to good life, and a willing obedience thereto: and it was likewiſe demonſtrated to them,

them, that the perſuaſion which they called faith, was but as the light in winter, which, being deſtitute of genial heat, had not the power of communicating the vital warmth of vegetation to the torpid earth: and not only ſo, but this glimmering light of their faith of perſuaſion, when penetrated by the rays of cœleſtial light, is extinguiſhed, nay, turned into darkneſs, which ſo far obſcures and confounds their intellectual faculties, that they become, as it were, mad with folly; and therefore the light of divine truth from the Word and ſound doctrine is withheld from them, and they are left to that falſe judgment which beſt ſuits with their evil life: for there all join themſelves to, and, as it were, incorporate with their own proper loves, and the deluſions that are ſuited thereto, and then become haters of the truth, as inimical to the principles they have adopted. This I can teſtify to from the whole of my experience, as to the things of heaven and hell; that all Solifidians, who had profeſſed the doctrine of being ſaved by faith alone, after having led wicked lives, are all in hell; I having ſeen ſeveral thouſands of them caſt in thither: concerning which ſee my little work, intitled, *Of the laſt Judgment, and Babylon deſtroyed.*

483. *That love in act, or operative love, is that which remains with man, and conſequently is the proper life of man.* This propoſition follows from what has been here advanced from experience, as its proper inference; and alſo from what has been ſaid above concerning works and deeds. Now love in act or exerciſe, is the ſame with work and deed.

484. It is to be remembered, that all outward acts and works appertain either to the moral or civil life, and comprehend all the duties of ſincerity and rectitude of manners relative to the former, and all the duties of juſtice and equity relative to the latter; and the love they proceed from as their principle, is either cœleſtial or infernal: the works and acts both reſpecting moral and civil life are cœleſtial or heavenly, if they are done from a heavenly love; for then they are of the Lord's doing in us, and by neceſſary conſequence are good; but if the ſame works are done from an infernal love, then are they alſo of an infernal nature. Now infernal love is the love of ſelf and of the world, and ſuch works, as proceeding only from man's ſelf

or

or fallen nature, are in themſelves evil, becauſe man conſidered ſingly in himſelf is nothing but evil (266).

That the Delights of every one's Life are changed after Death to Things correſponding thereto.

485. That the ruling affection or love continues with man for ever, has been ſhewed in the preceding article; and that the pleaſures or gratifications of that love are changed in the other world to things correſponding thereto, will in this place be made appear. By being changed into correſpondences, is meant into ſuch ſpiritual things as correſpond to their natural exemplars or types; and the reaſon of ſuch change ariſes from man's different condition of exiſtence; as, whilſt in this natural world, he is in a terreſtrial body, and when removed to the ſpiritual world, he is clothed with a ſpiritual body. That both angels and men appear in a perfect human form, and have ſpiritual bodies in the other world, ſee above, n. 73 to 77, and n. 453 to 460; and what is ſignified by correſpondence between ſpiritual and natural things, n. 87 to 115.

486. All the delights belonging to man have relation to his ruling love; for what gives him pleaſure but that which he loves, and what the greateſt but that which he loves moſt?

(266) That it is the property of man in fallen nature to love himſelf above God, and this world above heaven, and to think lightly of his neighbour compared to himſelf, and conſequently, that he is a lover of ſelf and of the world, n. 634, 731, 4317. That this property is innate in man, and is eſſential evil, n. 210, 215, 731, 874, 875—10284, 10286, 10731. That from this innate property of man all evil and falſe proceed, n. 1047, 10283, 10284, 10286, 10731. That the evils which proceed from this ſelfiſh property in man, are contempt of others, enmity, hatred, revenge, cruelty, and deceits, n. 6667, 7372, 7373, 7374, 9348, 10038, 10742. That ſo far as ſelf in man prevails, ſo far the good of love, and the truth of faith, are either rejected, extinguiſhed, or perverted, n. 2041, 7491, 7492, 7643, 8487, 10455, 10743. That propriety, or the ſelfiſh property in man, is hell within him, n. 694, 8480. That the apparent good which man does from the principle of ſelfiſhneſs, or as his proper own, is not real good, but real evil, n. 8478.

Now theſe pleaſures are as various as the different kinds of love, or as many in number as there are men, ſpirits, and angels; for the predominant affection is not exactly ſimilar in all reſpects in any two of them; and therefore it is, that no two have exactly the ſame face, for the face is the image of the mind in every one, and in the ſpiritual world it is a true index of the predominant affection. There is alſo an infinite variety in their particular pleaſures and gratifications, as well in thoſe that are ſucceſſive, as in thoſe that are ſimultaneous; and yet theſe particular different pleaſures in every one are all relative to the governing love, nay, are ſo many ingredients in it, and as ſuch make one with it; and as all particular delights in every individual are relative to the predominant affection, ſo the general kinds of affection in all, both in heaven and hell, correſpond in each to one univerſal love, viz. to the love of the Lord in heaven, and to the love of ſelf in hell.

487. As to the kind and quality of thoſe ſpiritual delights, into which thoſe that are natural and peculiar to every one here are changed after death, this can only be known from the doctrine of correſpondences; which teaches in general, that all things natural have their correlative ſpiritual correſpondents; and in particular, the kind and quality of ſuch correſpondents; conſequently, he that is an adept in this ſcience, may judge concerning his own ſtate after death from the knowledge of his own prevailing love, and the relation it bears to that univerſal love before-mentioned, to which the inferior loves are ſubſervient and relative in their ſeveral claſſes: but they that are under bondage to the government of ſelf-love cannot know it, becauſe they take delight in it, and call their evil good, and the falſe [*falſa*] (*), wherewith they confirm themſelves in their

(*) It is with reluctance that we find ourſelves obliged, both here and in other parts of this tranſlation, to render the words *falſum* and *falſa* literally as ſubſtantives; but there is no help for it, as our language affords no other word that ſo fully expreſſes the oppoſite to truth. The word error reaches not the full ſenſe, as ſignifying miſtake in judgment, or a deviation from ſome particular truth, rather than the contrary principle; and falſity denotes the negation of truth in this or that inſtance, as likewiſe falſehood, but not the direct contrary to truth abſtractedly conſidered; and therefore ſome few authors have complied with the neceſſity of uſing the words falſe and falſes in the ſenſe here given them, though not ſo agreeable to cuſtom and grammar.

deluſion,

deluſion, they call truth; and yet, were they but willing to take advice from men wiſer than themſelves, they might be ſet right in this matter, but ſuch willingneſs is wanting in them: ſo great is the infatuation of ſelf-love, as to ſhut the ear to the voice of wiſdom. On the other hand, they who are influenced by heavenly love are receptive of inſtruction, and learn to know both their innate evils, and their propenſities to them from thoſe truths which make them manifeſt; for by the light of truth ſhining from the good principle, we may diſcover evil and the falſe belonging to it; but in the darkneſs of evil we ſee not the good and its truth, nay, all ſuch as are blind men that grope at noon-day as in the night; nay, like owls, chuſe the darkneſs (267) rather than the light, ſee n. 126 to 134. I have been confirmed in this truth by experience communicated from the angels, who immediately detect every ſtirring of imperfection (*) in themſelves (as ſometimes happens to them) and likewiſe all malignity in the unhappy ſpirits that are in the intermediate ſtate or world of ſpirits, though ſuch ſpirits ſee not their own evils, being ſo far gone in depravity, as not to know what is meant by the good of heavenly love, or conſcience, or diſintereſted juſtice, or to be ſubject to the Lord; but, on the contrary, deny the reality of theſe things. What has been laid down in this article, is to the end that man may examine himſelf, and from the things he moſt delights in come to the knowledge of his predominant love, and thereby be able to form a judgment (according to his ſkill in the doctrine of correſpondences) concerning his future ſtate.

(267) That darkneſs in the Word ſignifies (by correſpondency) falſes [*falſa*] and thick darkneſs or blackneſs, the falſes of evil, n. 1839, 1860, 7688, 7711. That the light of heaven is darkneſs to thoſe that are evil, 1861, 6832, 8197. That they who are in hell are ſaid to be in darkneſs, as being in the falſes of evil, concerning which, ſee n. 3340, 4418, 4531. That by the blind in Scripture, are ſignified thoſe who are in falſes, and refuſe inſtruction, n. 2383, 6990.

(*) It is highly credible, if not abſolutely certain, from the diſtance betwixt finite and infinite, that even the higheſt of created beings have in them ſomething of defect, which may be called relative evil; and this in order to preſerve in them a due ſenſe of humility, and of their dependence on their infinitely perfect Creator and Benefactor; but in order to this end, they muſt be conſcious at times, of ſuch imperfection, defect, or evil, and yet in a way conſiſtent with their happineſs and free will.

488. How the pleaſures of this life in every one are changed after death into their figurative repreſentations, may be learned from the doctrine of correſpondences; but as that ſcience as yet remains a ſecret, I ſhall illuſtrate the matter by ſome examples. All that are in the principle of evil, and have confirmed themſelves in oppoſition to the truths of religion, and more eſpecially by their diſbelief of the Scriptures, all ſuch avoid the light of heaven, and hide themſelves in dark caverns and the clefts of rocks, and that becauſe they hated the truth, and loved the falſe, which correſponds to darkneſs, as repreſented by ſuch hiding places (268), wherein they take pleaſure: nor is it otherwiſe with the inſidious and ſubtle, who had addicted themſelves to the deceitful works of darkneſs in this world, who, in like manner, hide themſelves in caverns and obſcure corners in the other, where they whiſper to one another in the dark; for ſuch ſort of concealments correſpond to thoſe clandeſtine doings in which they had taken pleaſure. They who had applied themſelves to the ſtudy of the ſciences merely for the ſake of being accounted men of learning, priding themſelves in what they could from their memory relating thereto, whilſt at the ſame time they had neglected to cultivate their minds with knowledge uſeful for life; ſuch take delight in ſandy places, which they prefer to the moſt pleaſant fields and gardens, as the former correſpond to the uſe they had made of ſuch ſtudies. Such as had employed much of their time and pains to acquire a ſpeculative knowledge in the doctrines of their own and other churches, without applying ſuch knowledge to practical uſe, avoid improved and well-cultivated places, and chuſe their habitations among rocks, and in ſtony ground. All ſuch as had ſet up nature in the room of God, and had ſacrificed to their own prudence, and by various political ſtratagems had advanced themſelves to worldly riches and honours, devote themſelves in the other world to the ſtudy of the magical arts, the end of which is to profane and confound the divine order in God's works. They who had indulged themſelves in making falſe

(268) That the hole and cleft of a rock ſignifies in Scripture the obſcurity and falſe of faith, n. 10582; becauſe rock ſignifies faith from the Lord, n. 8581, 10580; and ſtone the truth of faith, n. 114, 643, 1298, 3720, 6426, 8608, 10376.

applica-

applications of divine truths to the gratification of their paſſions, take delight in places of an urinous ſmell, as ſuch correſpond to that kind of profanation. They that were infected with a ſordid avarice have their abode in cells, where they take pleaſure in ſuch filth and ſtench as come from ſwine and corrupted meats. Such as lived in ſenſual pleaſures, and made their belly their God, become enemies to all cleanlineſs, and find their gratification in ordure, as ſpiritual filthineſs anſwers to filthineſs of the fleſh. They who had habituated themſelves to commit adultery dwell in as naſty brothels, having the ſtrongeſt antipathy to all purity and chaſte connexions. The cruel and revengeful delight in cadaverous ſmells, and inhabit hells adapted to their ſavage diſpoſitions: and ſo with others in like manner, according to their reſpective qualities.

489. But the delights of life in thoſe who lived here in heavenly love are changed into correſpondences of a heavenly nature from the cœleſtial ſun, in the light of which are formed repreſentations of the divine properties and qualities in the angels of ſuch exquiſite beauty, as raviſh their minds and ſenſes with unſpeakable delight; whilſt the ſame light, which illuminates their intellectual part with the knowledge of divine truths, images to their external ſight the things that correſpond thereto. That the appearances in the heavens are outward viſible ſigns of things inward in the angels appertaining to their faith and love, and conſequently to their underſtanding and wiſdom, has been ſhewed before in the chapter *Concerning Repreſentatives and Appearances in Heaven*, n. 170 to 176; and alſo in that which treats *Of the Wiſdom of the Angels*, n. 265 to 275. As I have produced ſome examples from experience in confirmation of the matter in hand, and to illuſtrate what had been advanced doctrinally, ſo I proceed to farther inſtances in reſpect to thoſe correſpondent heavenly pleaſures which ſucceed to the natural ones in thoſe who live here in cœleſtial love. They who have loved divine truths and the ſacred writings with an inward affection, or from the affection of truth, have luminous dwellings in the other world upon eminences which have the appearance of mountains, where they continually enjoy the light of heaven:

they are ſtrangers to the darkneſs of our nights in this world, and are bleſſed with a perpetual ſpring, whilſt delightful ſcenes of meadows, corn fields, and vineyards are repreſented to their view; the ſplendour, like as of precious ſtones, beautifies their houſes, and through windows, as of pure chryſtal, they behold raviſhing proſpects; and whilſt theſe external objects entertain the outward ſenſe, ſo do they at the ſame time convey an inward delight to their minds from the correſpondent relation they bear to the divine truths within them, which they had received from God's word. They who, upon their firſt receiving the doctrines of Chriſtianity, applied them to practical uſe, and made them the rule of life, are in the third or inmoſt heaven, and enjoy the delights of wiſdom above others: in every object they ſee ſomething divine, and though the objects themſelves are without them, yet the divine correſpondence that is in them, does by a ſecret influx affect their minds, and fill them with bleſſed ſenſations, ſo that from the joy within them all things appear pleaſant without them, and, as it were, to live, ſmile, and play, of which ſee above, n. 270. They who have taken pleaſure in ſtudying the ſciences, ſo as to render them ſubſervient to uſeful intellectual improvements, and to impreſs their minds with a deeper ſenſe of divine things, the rational delights of ſuch are changed in the other world into ſpiritual delights, as ſublime attainments and diſcoveries in the knowledges of good and truth: ſuch have their dwellings in beautiful gardens, curiouſly adorned and diverſified with flowers, plants, trees, walks, porticos, &c. The flowers and trees alſo are varied every day, ſo affording freſh entertainment to the ſenſes, and gratifying both the mind and eye with new ſucceſſions of delightful ſcenes, whilſt at the ſame time they exhibit inſtructive emblems of divine things, from which, by their ſkill in the doctrines of correſpondences, they continually draw freſh ſupplies of matter for their ſpiritual-intellectual improvement and delight (270). They

(270) That garden, grove, and plantation, ſignify intellectual knowledge, n. 100, 108, 3220. That therefore the ancients celebrated their religious worſhip in groves, n. 2722, 4552. That flowers and flower gardens ſignify ſcientifical truths, n. 9553.

They who saw God in all things as their creator, upholder, and governor, and considered nature only as his instrument in subserviency to spiritual uses, and had confirmed themselves in this belief, these are in cœlestial light, which gives transparency to every thing they behold, and by different variegations forms therein such beautiful representations of divine things, as gives unspeakable pleasure to their intellectual sight. Their houses glitter with adamantine splendour; and I was told that the walls thereof were as chrystal, and of like transparency (exhibiting also fluent representations of divine things with unceasing variety) and that because such transparency corresponds to a mind in illustration from the Lord, and totally freed from all shadow of doubting, and from every impurity from the love of natural things. These, and innumerable other things, are related by those who have been in the [third] heaven; and moreover, that they have seen and heard there things which none else ever saw or heard. Such as had acted with openness and simplicity, and made no secrets of their thoughts, as far as the relations of civil life allowed of it, strictly adhering to the rules of truth and justice from a divine principle, they appear in heaven with lucid faces, representing, as it were, in visible forms the thoughts and dispositions of their minds, whilst their speech and actions express the reality of their affections; and therefore they are beloved above others: whilst they are speaking there seems to be, as it were, obscurity upon their countenances; but when they have done, what they have delivered appears legibly and in full light signatured on their faces; and as the things about them correspond to those within them, so do they represent them in so striking a likeness, as to make them plainly understood by others. Such spirits as had been accustomed to subtlety and clandestine dealings avoid coming near them, and are seen to creep away like serpents as soon as they spy them. Such as held adultery in horror, and lived chastly in conjugal love, stand in the heavenly order and form above others, and therefore appear in beauty and the bloom of youth with particular distinction;

n. 9553. That herbs, grass, and lawns signify the like kinds of knowledge, n. 7571. That trees signify perceptions and knowledges, n. 103, 2163, 2682, 2722, 2972, 7692.

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the delights appertaining to their love are inexpreſſible, and go on increaſing to eternity; for all the joys of heaven communicate by influx with it, as being that love which is derived from the conjunction of the Lord with heaven, and with his church on earth, and in a general ſenſe from the conjunction of good and truth, which conſtitutes heaven in common, and in every angel in particular, ſee above, n. 366 to 386. In a word, the delights of thoſe here mentioned are not to be deſcribed in words: but what has been ſaid of the correſponding delights enjoyed in heaven by thoſe who have lived here in cœleſtial love, falls very far ſhort of their number.

490. Thus much may ſuffice to ſhew, that the pleaſures of every one in this life become changed after death into ſuch as correſpond to them in the ſpiritual world, the principal love continuing the ſame in every one to eternity; whether, for inſtance, it be that of conjugal love, the love of juſtice, ſincerity, goodneſs, and truth, the love of ſcientifick knowledge, the love of intellectual knowledge and wiſdom, and ſo on; and the pleaſures which flow from them, as ſtreams from their fountains, continue with them in like manner, but are augmented in proportion to the difference between natural and ſpiritual.

Of Man's Firſt State after Death.

491. There are three ſtates which man goes through after death, before he enters into heaven, or hell; the firſt reſpects his exterior part; the ſecond his interior; and the third is his ſtate of final preparation. Theſe ſtates man paſſes through in the world of ſpirits; however, there are exceptions, as ſome are immediately after death taken up into heaven, or caſt into hell; of the former claſs are they who are regenerated, and ſo prepared for heaven in this world, and that in ſo high a degree, as to need only the putting off all their natural impurities with their bodies; theſe are immediately carried by the angels into heaven, and ſome ſuch I have ſeen ſo conveyed thither within an hour after their departing this life. On the other hand, ſuch as have been internally evil under the maſk of externally apparent

parent goodneſs, and ſo have filled up the meaſure of their iniquities by hypocriſy and deceit, uſing the cloak of goodneſs as a means whereby to deceive others; theſe are immediately caſt into hell; and this I have ſeen to be the caſe with ſome within an hour after their death, and in particular one ſuch, who had been a hypocrite and deceiver above others, caſt in thither with his head downward, and his feet upward; and others in a different manner. There are alſo ſome who are committed to caverns immediately after their deceaſe, and ſo ſeparated from others in the world of ſpirits, but afterwards releaſed, and remanded thither by turns; ſuch are they who, under civil pretexts, dealt fraudulently with their neighbours: but the forementioned are very few compared to the many claſſes of thoſe who are detained in the world of ſpirits, in order to their preparation for heaven or hell, according to the eſtabliſhed order of the divine œconomy.

492. As to the firſt ſtate before mentioned, or that which reſpects the exterior, this, man enters upon immediately after death. Every one's ſpirit has belonging to it properties exterior and interior; the former are thoſe by which he governs and accommodates the corporeal functions in this world, more eſpecially the face, ſpeech, and bodily geſtures, according to his ſocial connexions; the latter are proper to his will and free thoughts, which are ſeldom made manifeſt by the face, ſpeech, and outward behaviour, man being accuſtomed through education and example to counterfeit friendſhip, ſincerity, and benevolence, and to conceal his true thoughts even from his infancy. Hence it is, that ſo many learn the external practice of morality and good manners, however different they may in reality be within, and ſo, miſtaking cuſtom for principle, know not themſelves, nor enter into any examination concerning the matter.

493. The firſt ſtate of man after death nearly reſembles his laſt in this life, and he is much the ſame in the external operations of his mind; nay, he ſtill retains the like face, ſpeech, and inclinations, and alſo the like diſpoſitions with reſpect to moral and civil life, inſomuch that he knows no other than that he is ſtill an inhabitant of this world, unleſs he ſeriouſly reflects

on the things that preſent themſelves to him, and on what was told him by the angels, on his reſuſcitation, of his being a ſpirit, n. 450. Thus one life is progreſſively continued to another, and death is only the paſſage between them.

494. As ſuch is the ſtate of man's ſpirit immediately after his departing this life, he is conſequently known in the other world by ſuch as were his friends and acquaintance in this, not only from his face and ſpeech, but alſo from the ſphere of his life, and that on the firſt approach. When any one there thinks intenſely of another, and is impreſſed in his mind and memory with his likeneſs, and certain particulars of his life [having at the ſame time a ſtrong deſire to ſee him] the perſon ſo thought of becomes immediately preſent to him as if ſent to him: and this comes to paſs from the nature of the ſpiritual world, where thoughts are mutually communicated at any diſtance, and where ſpace is very different from what it is here, ſee above, n. 191 to 199; by which means ſuch as paſs from hence thither are readily known by their friends, relations, and acquaintance; and they converſe and aſſociate together after the manner of their former connexions: I have often heard their mutual congratulations on the occaſion of theſe meetings. It is common for huſband and wife to meet thus, and to abide together for a longer or ſhorter time, accordingly as they agreed in this world; but if they had not lived together in conjugal love, which is union of minds from a heavenly principle, after ſome ſhort ſtay they are ſeparated: but if they had lived in variance and hatred, it is not unuſual for them to break out into ſtrife and quarreling, even to fighting; but, nevertheleſs, they are not totally ſeparated before they enter upon their ſecond ſtate, concerning which hereafter.

495. As the life of men newly become ſpirits is ſo like to their natural life in this world, and as they are at firſt ſtrangers to their new ſtate, without knowing any thing more of heaven and hell than what they have learned from the letter of Scripture, and their preachers; therefore after wondering for ſome time at their being clothed with a body, and poſſeſſing every ſenſe as in this world, and alſo at their ſeeing things under the like appearance as before, they find themſelves urged by a deſire

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of knowing what and where heaven and hell are: upon which they are inſtructed by their friends in things relating to eternal life, and are conducted to various places, and different ſocieties, and ſome into cities, gardens, and beautiful plantations, and more particularly to ſee magnificent buildings, as ſuch external objects ſuit with the preſent external ſtate of their minds. Then they are led to inſpect thoſe interior ſentiments and ideas which they had in this life concerning the ſtate of ſouls after death, and concerning heaven and hell, not without indignation to think of their own paſt ignorance, and alſo that of the church in relation to theſe important ſubjects. Almoſt all in the world of ſpirits are deſirous to know whether they ſhall go to heaven or not, and the greater part judge in favour of themſelves as to this particular, eſpecially ſuch as had lived by the external rules of morality and civil obligation here; not conſidering that both good and bad do the ſame to outward appearance, as alſo do many good offices to others, and in like manner go to church, hear ſermons, and bear a part in the publick worſhip; not reflecting that theſe external acts, and this outward form of worſhip avail nothing in themſelves, conſidered ſeparately from the diſpoſition and principle of the worſhipper, and that it is the interior or inner man that ſtamps the character and value upon the outward work and form; but ſcarcely one in a thouſand knows what is meant by the interior, and even after being taught it, place all in the words and bodily ſervice; and ſuch is the greater part of thoſe, who at this day paſs from the Chriſtian world into the other life.

496. The new comers are tried as to their qualities by the good ſpirits, and that according to various ways; for in this their firſt ſtate the bad ſpeak and act, to appearance, like the good, and that from having kept up an outward moral deportment in the world, in conformity to the laws of government and the rules of ſociety, to preſerve character and the praiſe of men, for the ſake of worldly advantage; but the internally bad ſpirits are particularly diſtinguiſhed from the good by this among other ſigns, viz. that they eagerly attend to what is ſaid of things without them, but give little attention to inward and ſpiritual truths. They are alſo known from turning themſelves frequently

frequently to certain points of the compaſs, and from taking the ways that lead thereto when left alone, both of which are marks in the other world of the particular kind of love that influences and directs them.

497. All ſpirits, on their leaving this world, are indeed in fellowſhip with ſome particular ſociety either in heaven or hell; but ſo only in their inner man or ground, which is not manifeſted to others, whilſt they are occupied in the exterior mental faculties and exerciſes [ſuch as border on the ſenſes or outward life] for external things cover and hide what is internal, eſpecially in thoſe who are rooted in evil, but hypocritically good in the outward life; but afterwards, when they enter upon their ſecond ſtate, the outward is quieſcent, and what was inward is made manifeſt.

498. This firſt ſtate of man after death continues to ſome for days, to ſome for months, and to others for a year, but rarely for longer to any one, though to all differently, according to the agreement or diſagreement between their interiour and exteriour; for in the ſpiritual world they muſt be brought into correſpondence and conſent; as it is not allowed there for any to think and will one way, and to ſpeak and act another, but every one muſt be an expreſs image of his thoughts and affections, or to appear outwardly as he is inwardly; and therefore the external ſtate or province of the ſpirit muſt firſt be ſo manifeſted and regulated, as to ſerve for a correſpondent plane or ground to the internal.

Of the Second State of Man after Death.

499. The ſecond ſtate of man after death is called his interior ſtate, as he then paſſes into the more recondite things of his mind, or of his will and thoughts, whilſt the more external functions of it, as exerciſed in his firſt ſtate, are then quieſcent or dormant. Whoever carefully attends to the lives, words, and actions of men, may ſoon find that every one has both his exterior and interior thoughts and intentions; thus for example, the man of civil connexions and manners forms his judgment of

of others by what he knows of them by character and converſation; and though he ſhould find them to be far otherwiſe than men of probity and worth, yet he does not ſpeak and behave to them according to his real ſentiments of them, but with ſomething of ſeeming reſpect and civility: and this is ſtill more ſtrongly exemplified in the behaviour of perſons addicted to diſſimulation and flattery, who ſpeak and act quite contrary to what they think and mean; and alſo in hypocrites, who can talk of God, of heaven, and ſpiritual things, and alſo of their country, and neighbour, as if from faith and love, when at the ſame time they have neither the one nor the other, and love none but themſelves. This evinces that there are thoughts in the ſame mind of two different complexions, the one interior, and the other exterior, and that it is common for men to ſpeak from the latter, whilſt their real ſentiments in the interior are contrary thereto; and that theſe two arrangements of thoughts are of diſtinct and ſeparate apartments in the mind, appears from the pains ſuch perſons take to prevent thoſe that are interior from flowing into the exterior to manifeſtation. Now man was ſo formed by his original creation, that both theſe were as one by correſpondence and conſent, as is the caſe now with the good, who both think and ſpeak what is good and true; whereas in the evil the interior and the exterior are divided, for they think evil, and ſpeak good, thus inverting the order of things, whilſt the evil is innermoſt, and the good outermoſt, the former exerciſing rule over the latter, and uſing its ſervices for temporal and ſelfiſh ends, ſo that the ſeeming good which they ſay and do is corrupted and changed into evil, however the undiſcerning may be deceived by its outward appearance. On the other hand, they who are in the good principle ſtand in the divine order of God's creation, whilſt the good in their interiour flows into the exteriour of their minds, and thence into their words and actions. This is the ſtate in which man was created, and thus they have communication with heaven, and have the Lord for their leader. Thus much may ſerve to ſhew, that man thinks from two diſtinct grounds, the one called the interior, the other the exterior; and when we ſpeak here of

his thinking, we include likewiſe his faculty of willing, as his thoughts are from his will, neither can they exiſt ſeparately.

500. When willing and thinking are conſidered under their particular diſtinctions, then by the will is alſo to be underſtood the affection or love, with the particular pleaſures annexed to it, as theſe alſo have relation thereto, as the ſubject in which they inhere; for what a man wills, that he loves and takes pleaſure in, and ſo reciprocally, what he loves and takes pleaſure in, that he alſo wills: and by thought is meant that operation of the mind by which a man confirms and fixes his affection or love, it being the form of the will made manifeſt in the light of the underſtanding. This form of the will may be conſidered under various relations to the ſpiritual world, and is properly the ſpirit of a man.

501. It muſt be noted, that man is to be eſtimated according to what he is inwardly, and not according to what he is outwardly only, and that becauſe his interior things appertain to his ſpirit, which is the proper life of man, and is that which animates his body; and therefore accordingly as man is in his interiour, ſuch he remains for ever; whereas exterior things, as appertaining to the body and its ſenſes, are ſeparated after death, ſo much of them only remaining (and that in a quieſcent, dormant ſtate) as may ſerve as a plane or ground to his interiors, as was was ſhewed before in the article treating of the memory retained by man after death. Hence it may appear what properly belongs to man as himſelf, and what not; thus for example, the good that bad men ſpeak and do from their exterior thought and will, is not their proper own, but only that which proceeds from their inner man, or the ground of the heart.

502. After that man, now become a ſpirit, has gone through his firſt ſtate, which is that of his exterior thoughts and will, he paſſes into his ſecond or interior ſtate, and this he enters upon inſenſibly, which reſembles that of a man in this world, who, finding himſelf at liberty from every reſtraint and diſſipation, recollects himſelf, and enters into the moſt ſecret receſſes of his ſoul. Now in this ſtate of introverſion, when he thinks freely from his inmoſt diſpoſition and affections, he is properly himſelf, or in his true life.

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503. When a ſpirit is in this ſtate of thinking from his will, conſequently from his ruling affection or love, thought and will in him appear ſo much one and the ſame, that he ſeems only to be in the exerciſe of the latter: and the caſe is nearly the ſame when he ſpeaks, only with this difference, that then he is not without ſome little fear of betraying the whole of his affections, and that through a habit contracted in this world from the reſerves practiſed in ordinary converſation.

504. All without exception enter into this ſtate in the other world, as proper to ſpirit, for the former is aſſumed and practiſed in accommodation to ſociety and tranſactions in this world; and therefore, though it remains with man for ſome time after death, yet it is not long continued in, as not being ſuitable to the nature of a ſpirit, for the following reaſons: Firſt, Becauſe a ſpirit thinks and ſpeaks from the governing principle of life without diſguiſe, ſee article *Concerning the Converſation of Angels*, n. 234 to 245; nay, the ſame is the caſe of man in this world, when he enters into his inmoſt ſelf, and takes an intuitive view of his outward man, in which kind of ſurvey he ſees more in a minute than he could utter in an hour. Secondly, Becauſe in his converſation and dealings in this world, he ſpeaks and acts under the reſtraint of thoſe rules which ſociety has eſtabliſhed for the maintenance of civility and decorum. Thirdly, Becauſe man, when he enters into the interior receſſes of his ſpirit, exerciſes rule over his outward oeconomy, preſcribing laws thereto, how to ſpeak and act in order to conciliate the good will and favour of others, and that by a conſtrained external behaviour. Theſe conſiderations may ſerve to ſhew, that this interior ſtate of liberty is not only the proper ſtate of the ſpirit of a man after death, but even in this life.

505. When a ſpirit has paſſed into his ſecond or interior ſtate, it then appears outwardly what manner of man he had been in this world, as he now he acts from his proper ſelf; thus if he had been a wiſe and good man before, he now manifeſts ſtill higher degrees of rationality and wiſdom in his words and actions, as being freed from thoſe corporeal and earthly embarraſſments which had fettered and obſcured the inward operations of his mind, whereas the bad man evidences greater folly than

than before, for whilſt in this world he faſhioned his external behaviour by the rules of prudence, in order to ſave appearances; but not being under the like reſtraints now, he gives full ſcope to his inſanity. A bad man, that apes the manners and behaviour of a good one, is nothing better than a neat veſſel well covered, but replete with filthineſs; and anſwers to that compariſon of our Lord: "Like unto a whited ſepulchre, which "indeed appears beautiful outward, but is within full of dead "mens bones, and of all uncleanneſs," Matt. xxiii. 27.

506. All who in this world lived uprightly, and preſerved a good conſcience, walking in the fear of God, and in the love of divine truths, applying the ſame to practical uſe, ſeem to themſelves as men awaked out of ſleep, and as having paſſed from darkneſs to light, when they firſt enter upon their ſecond or interior ſtate; they think from the light of pure wiſdom, and they do all things from the love of goodneſs; heaven influences their thoughts and affections, they are in communication with angels; and they love and worſhip the Lord from the very principle of life: for they have entered into the holy of holies, in which the true worſhip conſiſts, and is to them and in them a ſervice of perfect freedom; ſuch is the ſtate of thoſe hereafter, whoſe life here has been according to the Goſpel of Chriſt. But very different is the condition of thoſe, whoſe lives have been contrary thereto, and therefore have denied the Lord in their works, however they may have confeſſed him with their lips; all ſuch, when they enter upon their interior or ſecond ſtate, and ſo are ſet free from outward reſtraints, appear as infatuated and mad in all they ſay and do; for being now under the full uncontrolled dominion of their evil luſts and paſſions, they commit all iniquity with greedineſs, as contempt of others, mockery, hatred, revenge, and blaſphemy, and ſome of them are crafty and malicious to a degree exceeding belief; in a word, they appear wholly deſtitute of rationality, though wiſe in their own conceits: they are ſometimes, during ſhort intervals, reſtored to their external ſtate, together with the remembrance of theſe flagrant enormities; at which ſome of them ſeem aſhamed, and to confeſs their madneſs; but others are void of all ſhame. Some of them alſo appear indignant, that they are not ſuffered

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to continue in their former exterior ſtate; when it is told them, that this would prove to their detriment; for that they would go on to commit the ſame things in a clandeſtine manner, would do evil under the appearance of good, and defraud the ſimple-hearted by their diſſimulation, till by degrees they waxed as wicked openly, as they were inwardly, and ſo increaſed their condemnation and wretchedneſs.

507. The ſpirits of this ſtate appear outwardly ſuch as they were inwardly whilſt in this world, and alſo publickly declare the things they had ſpoken and done here in private, and endeavour to repeat the ſame without regard to decency and character; and this is permitted, that they may be known to the angels for what they are. Thus their hidden things are made manifeſt, and their ſecret things declared openly, according to thoſe words of the Lord: "There is nothing covered, that "ſhall not be revealed; nor hid, that ſhall not be made known. "Therefore, whatſoever ye have ſpoken in darkneſs, ſhall be "heard in the light, and that which ye have ſpoken in the ear "in cloſets, ſhall be proclaimed upon the houſe-tops," Luke xii. 2, 3. "I ſay unto you, That every idle word that men "ſhall ſpeak, they ſhall give account thereof in the day of "judgment," Matt. xii. 36.

508. The condition of the evil in this ſtate reſpectively cannot be deſcribed in a few words, as every one's infatuation there, is according to his particular concupiſcence: from the following examples we may form ſome judgment of the reſt. They who had been abſorbed in ſelf-love, ſo as not to attend to the good uſes of their reſpective offices and functions, but diſcharged them only with a view to their own eſtimation and honour, appear more ſtupid than others; for in proportion to the degree of ſelf-love in any one is his diſtance from heaven, and conſequently from wiſdom: but they who to the evil of ſelf-love had added crafty devices, and by means thereof advanced themſelves to worldly honours, they aſſociate themſelves to the worſt of ſpirits, and addict themſelves to the magical arts, which are profane abuſes of the divine order, by means of which they moleſt and vex all that pay them not honour; the practiſing of inſidious wiles, and to kindle ſtrife and hatred yield

them the higheſt pleaſure; they burn with revenge, and long for nothing more than to tyrannize over all that ſubmit not to their will; and all theſe wicked paſſions they gratify as far as their evil aſſociates give them aſſiſtance; nay, ſo far does madneſs hurry them on, as to make them wiſh to ſcale heaven, either to ſubvert the government of the holy kingdom, or to cauſe themſelves to be worſhipped for gods therein. Such of this claſs as were of the papal church are more mad than the reſt, as vainly thinking that they have power over heaven and hell, and can forgive ſins at pleaſure: ſome of theſe arrogate to themſelves divine honour, and exalt themſelves into the place of Chriſt. Such diabolical perſuaſions ſpread darkneſs and diſtraction upon their minds; they are indeed ſimilar in both the fore-mentioned ſtates, but in the latter of them they totally loſe their reaſon. As concerning their madneſs, and their enſuing lot, ſomething ſhall be particularly ſaid in a little piece, intitled, *Of the Laſt Judgment, and Babylon deſtroyed.* As to thoſe who in this world aſcribed all creation to nature, and ſo in effect denied a God, and conſequently all divine truths, ſuch herd together in this ſtate, calling every one a god who excelled in ſubtlety of reaſoning, and giving him divine honour. I have ſeen ſome ſuch in their conventicle worſhipping a magician, holding conferences concerning nature, and behaving more like brute beaſts than human creatures, and among them ſome who were dignitaries in this world, and had the reputation of being learned and wiſe, and others of a different character. From thus much we may gather what they are, the interiour of whoſe minds is ſhut againſt divine things, as theirs is, who receive no influx from heaven through looking up to God, and a life of faith. Now let every one judge from himſelf, what ſort of creature he ſhould be, were he to live without regard to laws both human and divine, and without all external reſtraints ariſing from fear in reſpect to life, character, honour, advantage, and the pleaſures reſulting therefrom. However, the madneſs of thoſe before mentioned is ſo far reſtrained by the Lord, as not to break all bounds of uſes, for even a uſe ariſes from every one of them, evil as they are; for in them the good ſpirits ſee the odiouſneſs of evil, and what man is, ſeparate from the divine direction

tion and leadings. Another uſe is, that all evil is ſo collected into a viſible body, and that all apparent good and truth, which ſerved them only for a cover to their malignity, is taken from them, and they ſo left to their own evil, and the falſe iſſuing from their evil, that they may be totally diſqualified for all ſociety with the good, and fitted for their own place: for no one is allotted to his portion in hell before evil and the falſe from evil have taken full poſſeſſion of him, and that becauſe it is contrary to the laws of the other world to have the mind ſo divided, as to think and ſpeak one way, and to have the will ſet the contrary way; but every evil ſpirit muſt think and ſpeak there from the falſe of his own evil or proper affection, as he did in this world, when under no conſtraint or reſtraint; and that becauſe the affection or love is the ſame with the will, and the will is man's proper ſelf or nature, which is formed according to his life in this world, and never forſakes him, as it is not to be reformed by any power of thinking, or knowledge of the truth in the next.

509. As bad ſpirits in this their ſecond ſtate are given to evils of all kinds, ſo do they frequently ſuffer ſevere puniſhment. Now puniſhments in the world of ſpirits are manifold, and they are inflicted on all alike without reſpect of perſons, had he been a king, or the meaneſt ſervant; for ſin carries its ſuffering with it by neceſſary conjunction, and conſequently, he that is in evil is alſo in the pain of evil; nevertheleſs, no one ſuffers there for the evils he had committed in this world, but for thoſe which he is in, loves, or does in the other; for it comes to the ſame, whether we ſay, they are puniſhed for paſt or preſent ſins, as every one after death returns to the ſtate of his own life, and conſequently into all the evils belonging to it: for the ſpirit of a man is the ſame that it was in the body, ſee n. 470 to 484. The reaſon of inflicting puniſhment here, is becauſe the fear of it is the only means of ſuppreſſing evil in thoſe on whom exhortation, inſtruction, conſcience, or regard to character have no influence, but they act ſolely from the bent of their nature, which can only be awed and reſtrained by puniſhment. On the other hand, the good ſpirits ſuffer no puniſhment, and though they had done evils in this world, yet they make no part of them in the

the other; and it is alſo given them to know, that the evils which they had done, were of another kind or nature, and not of ſet purpoſe and determined oppoſition to the truth, nor from any other bad diſpoſition than what was derived to them from their parents, or which they were inſtigated to commit by the urgency of ſome blind paſſion, when they forſook their inward guide.

510. Every one betakes himſelf to that ſociety to which his ſpirit belonged in this world, for every man in this life was joined to ſome ſociety in ſpirit, either to an infernal or cœleſtial one, the bad to the former, and the good to the latter, ſee n. 438; and after ſome ſucceſſive experiments with reſpect to other ſocieties after his departure hence, he is at laſt conducted to his own, which he joins himſelf to. An evil ſpirit, when in his interior ſtate, gradually turns towards the particular ſociety he belongs to, till at length he fully faces it, and that before his ſtate of preparation for it is quite finiſhed; and when this is effected, he caſts himſelf into hell, to join his proper companions: his manner of caſting himſelf thither has the appearance of one falling down headlong from a precipice with his feet upwards; and the reaſon of ſuch appearance is, becauſe he had inverted the order of things in himſelf, by having loved the infernal, and rejected the cœleſtial. Some evil ſpirits in this their ſecond ſtate go in and out of hell by turns, but appear not to be caſt down in the manner juſt now mentioned, as when in full preparation for their final abode there: they have alſo ſometimes, when in their external ſtate, a ſight of the ſociety they had fellowſhip with in ſpirit, when in this world, to give them to underſtand, that they belonged to the infernal kingdom even in this life, though they were not at the ſame time in a like condition with thoſe that are actually in hell, but only with thoſe that were in the world of ſpirits on their way to it; of whoſe condition, in reſpect to the infernal ſpirits, ſomething ſhall be ſaid hereafter.

511. The ſeparation of the evil from the good ſpirits takes effect in this ſecond ſtate, for they are both together in the former ſtate; for ſpirits, whilſt they are in externals, are in the ſame condition of ſtate as in this world, the bad with the good, and

and the good with the bad; but it is otherwiſe when they are in their internals, and ſo entirely under the dominion of their own nature and will (*). It is an uſual way for them to be led round the other ſocieties in a wide circle, and to be exhibited to the good ſpirits in their proper form and aſpect, on which the good ſpirits all turn their backs to them, and the evil ſpirits, on their part, do the ſame to them, with their faces towards ſuch infernal ſocieties as they reſpectively belong to, and are appointed for; not to mention many other ways by which this ſeparation is conducted.

Of the Third State of Man after Death, which is the State of Inſtruction for thoſe that go to Heaven.

512. The third ſtate of man, or of his ſpirit, after death, is the ſtate of inſtruction, which is appointed for thoſe that go to heaven, and become angels; but not for thoſe that go to hell, as ſuch are not in a capacity of inſtruction, and therefore their ſecond ſtate is their laſt, and anſwers to the third in others, as it terminates in their total change into that prevailing love which conſtitutes their proper principle, and conſequently into a conformity to that infernal ſociety with which they have fellowſhip. When this is accompliſhed, their will and thoughts flow ſpontaneouſly from their predominant love, which, being infernal, they can only chuſe the evil and falſe, and reject all that apparent good and truth which before they had adopted, ſolely as means ſubſervient to the gratification of their ruling paſſion. On the other hand, the good ſpirits are introduced from their ſecond into their third ſtate, which is that of preparation for heaven by the means of inſtruction; for none can be qualified

(*) Some capital error plainly appears to have crept into the text in this place, to the cauſing of a manifeſt contradiction in the ſenſe, and to an important doctrine of the author, as diſcovered and explained to us in other parts of his writings: it was therefore thought proper to leave theſe four lines untranſlated.

for heaven, but through the knowledges of ſpiritual good and truth, and their oppoſites, evil and falſe, which can only come from previous inſtruction. As to good and truth in a civil and moral ſenſe commonly called juſtice and ſincerity, theſe may be learned from the laws of nations, and from converſation in virtuous company; but ſpiritual good and truth, as ingrafted principles in the heart, are only received by the teachings of a divine light: for though they are literally ſet forth in the Scripture, and the doctrines of the Chriſtian churches founded thereon, yet they only gain the efficacy of a vital principle from a cœleſtial influence manifeſting itſelf in a conſcientious obedience to the divine laws, as promulgated in the written word, and that in reſpect to the divine authority of them, and not from ſelfiſh and worldly motives; then a man is in the heavenly life, or in heaven, even whilſt in this world. But in order to this, he muſt firſt be taught, that there is a God, a future ſtate, a heaven and hell; and that God is to be loved above all things, and his neighbour as himſelf; and that the Holy Scriptures are the rule of faith, together with other rudiments of the Chriſtian religion, without which a man attains not to that ſpiritual underſtanding and will, which are the proper recipients of the heavenly influx and divine wiſdom. Thus the ſpirituality of religion is by vital influence from the Lord, which, when received into the heart of man, enters even into all his moral and civil virtues, and ſanctifies them alſo, as being done from and to the Lord; ſo that all the common offices of life, proceeding from this divine ſource or principle, are ſo many effects of the ſpiritual life; and as every effect partakes of the nature of its efficient cauſe, ſo it makes one with it.

513. The angels appointed for inſtructors are from ſeveral ſocieties, but chiefly from ſuch as are in the north and the ſouth, as their underſtanding and wiſdom more particularly conſiſt in the diſtinct knowledges of good and truth. The places ſet apart for inſtructing are towards the north, and are various, well-ordered, and divided, according to the particular claſſes of the diſciples to be inſtructed in heavenly things, that ſo all may have their proper portion according to their particular capacity and genius reſpectively. Theſe places extend far and wide in a circular

a circular form, and thither are led by their divine guide, the good ſpirits that are to receive their inſtruction, after having paſſed their ſecond ſtate in the world of ſpirits, but not all of them, as ſome of their number received their full inſtruction in this world, and ſo were here prepared for heaven by the Lord, and are conducted thither another way; ſome immediately after death, ſome after a ſhort ſtay with the good ſpirits in the world of ſpirits, in order to be defecated and purified from ſome impurities contracted in their thoughts and affections from the honours and riches of this world; and ſome not till they have undergone vaſtation (*), which is performed in ſubterraneous places called the lower earth [*terra inferior*] where ſome paſs

(*) The words *vaſtatio* and *vaſtati*, as here uſed by our author, with reſpect to good ſpirits, and more particularly in his large work, intitled *Arcana Cœleſtia*, are difficult to tranſlate by any ſingle words in the Engliſh language: thoſe of purgation and purification, or the phyſical terms, depuration and defecation, come the neareſt to what he means by *vaſtation*, viz. a kind of refining or ſeparating diſcipline, by which a ſpirit, whoſe radix or principle is good, is cleanſed from thoſe ſtains and pollutions, which it had contracted in its paſſage through this naughty world, and as yet hinder its fitneſs for heaven. Some who have a bigoted averſion to every doctrine indiſcriminately that is held by the Romiſh church, and not adopted by the Proteſtants, will doubtleſs be offended at one ſo nearly bordering upon purgatory as this before us; but that we cannot help: it is for men of more enlarged minds, to ſeek out and embrace truth wherever they find it; nor is a pearl the leſs valuable, becauſe it has lain among rubbiſh. In a word, it is the doctrine of a Romiſh purgatory, as ſtuffed with abſurd figments, and the gainful ſuperſtitions introduced into it by the prieſts, that is to be repudiated, and not that of a ſtate of purification after death, which, as it is conſonant both to the goodneſs of God, and to our moſt rational ideas of a future happy ſtate, ſo is it no leſs comforting to the mind of the ſerious Chriſtian: for few, I think, are ſo well ſatisfied with their condition and ſtate of acceptance at the time of their departure hence, as to think themſelves entirely meet for the kingdom of heaven, ſo it cannot fail to miniſter great conſolation to their ſpirit, to believe that the Lord hath appointed a ſtate hereafter, wherein every thing that hinders ſhall be removed out of their way to the heavenly inheritance. But the word vaſtation [*vaſtatio*] relates alſo to evil ſpirits, and, in ſuch application of it, ſignifies the diveſting them of that ſeeming good which they might derive from mere outward nature or practice, and uſed as a cover to the predominant evil principle within, and therefore to be done away by this vaſtation or ſeparating diſcipline, that they may be wholly in their own proper principle, and ſo fitted for the kingdom to which they belong. Thus both the good and the evil ſpirits become entirely their real ſelves without any heterogeneous mixtures. N. B. The word [*vaſtatio*] will be tranſlated by that of vaſtation in the following note, and where elſe it may occur; but as the participle *vaſtati* literally tranſlated *vaſtated* would ſound more harſh to an Engliſh ear, the word diveſted will be uſed in its place.

through

through a very painful diſcipline; ſuch in particular as had confirmed themſelves in groſs errors, whilſt at the ſame time they led good lives: for falſe doctrines, confirmed by reaſonings into a belief of them, ſtick very cloſe to the mind, and muſt firſt be diſcuſſed and diſcharged from it, before truths can be clearly perceived and gain admiſſion. But concerning vaſtations, and the different ways whereby they are effected, much has been related in the ARCANA COELESTIA, from which ſome particulars are extracted in the note here referred to (271).

514. All that are in the places ſet apart for inſtruction have diſtinct habitations; for every one, in reſpect to his interior ſtate, is in communion with that heavenly ſociety to which he is to be joined; and therefore, as the heavenly ſocieties are all according to a heavenly form and order (ſee above, n. 200 to 212) ſo are the places where theſe inſtructions are held; and therefore, when

(271) That vaſtations are appointed in the other world, or that they who paſs from hence thither are diveſted of all that does not properly belong to them, n. 698, 7122, 7474, 9763. That good ſpirits are diveſted as to falſes, and evil ſpirits as to truths, n. 7474, 7541, 7542. That the good ſpirits are diveſted of the earthly and mundane infections which they had contracted in this life, n. 7186, 9763; and likewiſe of all evil and falſe adhering to them, that ſo they may become receptive of all good influxes from the Lord, n. 7122, 9331. That without ſuch a ſeparation none can be qualified for the kingdom of heaven, n. 6928, 7122, 7136, 7541, 7542, 9763. That all are thus prepared before their exaltation thither, n. 4728, 7090. That without ſuch preparation, admiſſion into heaven would be attended with danger, n. 537, 538. Of the ſtate of illuſtration, and of the joy of thoſe who have paſſed through their vaſtation for heaven, and their reception there, n. 2699, 2701, 2704. That the region appointed for vaſtations is called the lower earth, n. 4728, 7090. That it is ſituated directly under the feet, and ſurrounded with infernals; a deſcription of it; n. 4940 to 4951, 7090. From experience, n. 699. Vaſtations of the infernal kinds, what, n. 7317, 7502, 7545. That ſuch of the evil ſpirits as are employed in the vaſtations of the good, do afterwards fear and ſhun them, and have an averſion to them, n. 7768. That ſuch infeſtations and vaſtations are different according to the different adherence of evil and falſe, and continue according to their difference in quality and degree, n. 1106 to 1113. That ſome are willing to undergo vaſtation, n. 1107. That ſome are diveſted through fears, n. 4942. Some through infeſtations from the evils they were chargeable with in this world, and through anxiety and remorſe of conſcience for the ſame, n. 1106. Some through ſpiritual captivity conſiſting in ignorance, and a withholding from them the light of truth joined to a ſtrong deſire of knowing it, n. 1109, 2694. Some in their ſleep; and ſome in a middle ſtate betwixt ſleeping and waking, n. 1108. That they who place merit in works, ſeem to themſelves as hewers of wood, n. 1110. Others differently, in many various ways, n. 699.

they

they are ſeen from heaven, they appear from thence as a heaven of a leſſer form: they extend in length from eaſt to weſt, and in breadth from ſouth to north, but appear of leſs breadth than length. The order of claſſes is as follows: foremoſt are they who died infants, and were educated to their early part of youth in heaven, and after ſuch their firſt tuition in infancy, are appointed hither by the Lord for inſtruction in knowledge. Behind theſe are the places for the inſtruction of thoſe who died adults, and who in this world were in the affection of truth from the good of life. Next to them are ſuch as had profeſſed the Mahometan religion, led a moral good life, believed in one God, and acknowledged the Lord for his prophet, who, after death, finding no help to be had from Mahomet, go to the Lord, and worſhip him, and acknowledge his divinity, after which they are inſtructed in the Chriſtian religion. Behind theſe more to the north are the places appointed for the inſtruction of the various Gentiles, who had led a good life according to the religion they profeſſed, and that from a conſcience agreeing thereto, and ſo practiſing what is juſt and right from an inward law, and not merely in obedience to civil inſtitutes. All ſuch are ſoon brought to the knowledge of and belief in the Lord through the means of inſtruction; and the more ſo, as it is a fundamental of their creed, that God is viſible in a human form. Theſe are the greater number [of the appointed for heaven] and the beſt of them are from Africa.

515. But all are not inſtructed in the ſame manner, nor by angels of the like ſocieties: ſuch as were educated in heaven from their infancy, are inſtructed by angels of the two interior heavens, as not having imbibed dangerous errors [*falſa*] from falſe principles of religion [*ex falſis religionis*] nor defiled the ſpiritual part with the pollutions of worldly honours and riches. They who died in their adult ſtate, are, as to the greater part of them, inſtructed by the angels of the loweſt or firſt heaven, as being of an order better ſuited to their capacity than the former, who are of too interior a wiſdom for their recipiency in their preſent ſtate. The Mahometans are inſtructed by angels, who had been of the ſame religion in this world, and afterwards

converted to the Chriſtian; and the Heathens in like manner by their angels.

516. All inſtruction there, is by way of doctrines drawn from the written Word, and not from the Word itſelf ſeparately from the doctrinal form. Thus for example: The Chriſtians are inſtructed from ſuch heavenly doctrines as are moſt adapted to the internal or ſpiritual ſenſe of the Word; others, as the Mahometans and Gentiles, from ſuch as are moſt adequate to their capacity and genius, and may lead them to the ſpiritual life by the way of a Chriſtian morality in a ſort conformable to the beſt and moſt ſublime of their own moral precepts.

517. The way of conveying inſtruction in the other world differs from that on earth, inaſmuch as truths there are committed, not to the memory, but to the life; for the memory of ſpirits is in their life's principle, and they receive and imbibe only what is conformable thereto, for ſpirits are ſo many human forms of their own affections. As the nature of ſpirits is ſuch, therefore they are continually inſpired with an affection for truth for the uſes of life; for the Lord has ſo ordered it, that every one ſhould love the uſes that accord with their particular gifts and qualities; which love is likewiſe heightened by the hope of their becoming angels; for in heaven all particular and ſingular uſes have relation to the general uſe or good of the Lord's kingdom, and may be conſidered as ſo many parts of one whole, ſo that the truths which they learn are both truths and the uſes of truths conjunctly: thus the angelical ſpirits are prepared for heaven. The affection or love of truth for the purpoſes of uſe is inſinuated into them many ways not known in this world, more particularly by various repreſentations of uſes under ſuch delightful forms as affect both their minds and ſenſes with unſpeakable pleaſure, ſo that when any ſpirit is joined to the ſociety for which he was prepared, he then enjoys life moſt when he is in the exerciſe of its proper uſes (272). Hence it may appear,

(272) That every good receives its joy and delight [*ſuum jucundum*] from and according to uſes, and that their particular qualities are reciprocal, n. 3049, 4984, 7038. That the angelical life conſiſts in the goods [*in bonis*] of love and charity, and accordingly in the exerciſe of uſes, n. 453. That the Lord, and his angels from him, have reſpect only to the ends or uſes of things in man, n. 1317, 1645, 5844.

pear, that not the ideal knowledge of truths, as things without us, but an implantation of them in the affections and life for the purpoſe of uſes, is that which qualifies for the kingdom of heaven.

518. There were certain ſpirits who had flattered themſelves in this world, not only with the expectation of going to heaven, but alſo of being received there with particular marks of diſtinction on account of their learning, and for their great ſcientifical knowledge in the Scriptures and the doctrines of the ſeveral churches, ſuppoſing this to be wiſdom, and that ſuch as themſelves were meant by thoſe in Dan. xii. 3. "They that be wiſe "ſhall ſhine as the brightneſs of the firmament." Theſe were conſigned over for examination, whether their knowledge reſided in their memory only, or was carried alſo into practical uſe. There were others who poſſeſſed a genuine affection for truth, for the ſake of ſpiritual uſe and improvement, who, after they had paſſed through their courſe of inſtruction, were received into heaven, and given to know the cauſe of ſplendor there, viz. that it was divine truth (which is the eſſence of light in heaven) in uſe, which uſe is the plane or ground that receives the rays of that light, which it converts into various ſplendors; whereas they whoſe knowledge reſided only in their memory for the purpoſes of reaſoning about truths, and oftentimes to confirm their belief in error; ſuch not being in the light of heaven, but ſelf-exalted through their pride of knowledge into a fancied ſuperiority above angels; theſe, in order to cure them of their vain conceit, were introduced into the firſt or loweſt heaven, as though to be joined to ſome ſociety there; but upon their firſt entrance, the brightneſs of the light ſtruck them with dimneſs; their minds were perturbated and confuſed, and they gaſped for breath like dying perſons; and upon feeling the heat of heaven (which anſwers to heavenly love) they were tormented with inward excruciating pains, and immediately caſt down from thence; ſo learning by experience, that it is not knowledge, but

5844. That the kingdom of the Lord is the kingdom of uſes, n. 453, 696, 1103, 3645, 4054, 7038. That the ſervice of the Lord conſiſts in the exerciſe of uſes, n. 7038. That according to uſes in man, ſuch is his quality and diſtinction, n. 1568, 3570, 4054, 6571, 6934, 6938, 10284.

life

life influenced by knowledge that qualifies for the angelical ſtate: whilſt the former, conſidered in itſelf alone, is but as a foreign plant; but the latter as a tree of life in the midſt of paradiſe.

519. After that the angels are duly prepared for heaven in the places before deſcribed, which comes to paſs in a ſhort time, as ſpiritual minds are of quick comprehenſion, they are then clothed in angelical garments, which, for the moſt part, are white as of fine linen, and conducted to the way which leads up to heaven, and delivered to the guardian angels there; after which they are received by other angels, and introduced to different ſocieties, where they partake of various delights: after this every one is led by the Lord's guidance to his particular proper ſociety, and this by various ways, ſometimes direct, ſometimes otherwiſe, not known to any of the angels, but to the Lord only. Laſtly, When they are come to their own ſociety, their inmoſt thoughts and affections [*interiora illorum*] open and expand themſelves, which meeting with the like returns of cordial ſympathy from their fellow-angels, they are immediately known and received by them with a joyful welcome.

520. I am led here to mention a memorable particular concerning the ways which lead from the places before mentioned to heaven, through which the novitiate angels paſs thereto: there are eight ſuch, two from every place of inſtruction, the one of which aſcends to the eaſt, the other to the weſt: they who are appointed to the Lord's cœleſtial kingdom [the third heaven] take the eaſtern way; but they who are appointed to his ſpiritual kingdom [the ſecond heaven] take the weſtern way. The four ways which lead to the former kingdom are beautifully planted with olive and other fruit bearing trees of various kinds; the other four leading to his ſpiritual kingdom, with vines and laurels; and this from correſpondency, as vines and laurels correſpond to the affection of truth and its uſes; and olives and fruits, to the affection of good and its uſes.

That

That no one is appointed for Heaven by an immediate [arbitrarious] Act of Mercy.

521. They who are not rightly inſtructed concerning heaven, and the heavenly life in man, are apt to ſuppoſe, that admiſſion into heaven is by a particular grant of favour and mercy in behalf of certain perſons who are in a particular belief, and have the privilege of a peculiar election through our Lord's interceſſion in their behalf; and ſome, that all men may be ſaved by an arbitrary will, without reſpect to meetneſs or qualification, nay, even the very devils: but all ſuch are utter ſtrangers to the nature of man, viz. that he is identically one and the ſame with his life's principle, and that this is one and the ſame with his predominant love, not only with reſpect to his interior, but alſo to his exterior life, for the latter is only the external form, in which his will and intellect manifeſt themſelves in viſibility and effect; and therefore, that man is wholly according to his love or ruling paſſion, ſee above, n. 363: nor do they underſtand, that the body lives not from itſelf, but from its ſpirit, and that the ſpirit of a man is his affection; and that his ſpiritual body is no other than his affection in that human form, in which he appears after death, ſee above, n. 453 to 460. Ignorance, as touching theſe things, leads many to think, that ſalvation is nothing more than a mere gratuitous act of favour and good pleaſure, called mercy, without any reſpect to means or qualification.

522. Something ſhall here be ſaid concerning the divine mercy: and this is no other than the divine compaſſion towards all men, to the end that they may be ſaved, abiding with every one, and never departing from him; and therefore all may be ſaved, whom it is poſſible to ſave, but that only in the way of divine means. Theſe are revealed to us in the Scriptures, and are called divine truths, teaching us by what kind of life ſalvation is attainable; and by theſe truths the Lord, who is loving to every man, directs all in the way to heaven, and imparts to

them a principle of life, provided they refrain from evil, but otherwiſe they are not receptive of his gift, for evil hinders. This is that pure mercy of the Lord to every one that walketh not in the ways of evil, and which abides with him from infancy to the end of his days here, and forſakes him not in eternity; but not ſuch an immediate arbitrarious kind of mercy, as ſome falſely ſuppoſe, by which all may be ſaved, however unrighteouſly they had lived.

523. The Lord never does any thing contrary to order, for he is himſelf the fountain of it, and the divine truths proceeding from him are the laws of it, by which he conducts the ſalvation of men, and to which an immediate or arbitrary mercy, with means and fitneſs in the ſubject of it, would be a manifeſt contrariety. Divine order is heaven in man, which he had perverted by diſobedience to its laws, or to divine truths; and therefore muſt be reduced by the pure mercy of the Lord by divine truths to the ſame order from which he had fallen, and as far as he recovers this ſtate, ſo much of heaven he receives here, and becomes meet to be a partaker of its joys hereafter; thus he receives all from mere mercy, but not by an immediate unconditional act of it (273).

524. If men might be ſaved by immediate, arbitrarious mercy, then all would be ſaved, even the devils, nay, in that

(273) That divine truth proceeding from the Lord conſtitutes order, and that divine good is the eſſence of it, n. 1728, 2258, 8700, 8988. That therefore the Lord is the fountain of order, n. 1919, 2011, 5110, 5703, 10336, 10619. That divine truths are the laws of order, n. 2247, 7995. That the univerſal heaven is diſpoſed by the Lord according to his divine order, n. 3038, 7211, 9128, 9338, 10125, 10151, 10157; and receives its form from thence, n. 4040 to 4043. That as far as any one lives according to the divine order, or in good according to divine truths, ſo much of heaven he receives into himſelf, n. 4839. That man by creation was a form of the divine order as a recipient of it, n. 4219, 4220, 4223—10156, 10472. That man by birth inherits not good and truth, but only evil and falſe, and conſequently is in contrariety to the divine order; therefore he is born in mere ignorance, and muſt be born again, or regenerated by divine truths, that ſo he may be reſtored to order, n. 1047, 2307, 2308—10286, 10731. That when the Lord regenerates man, he diſpoſes all things in him according to the form of heaven, n. 5700, 6690, 9931, 10303. That all evil and falſe is contrary to order, and that ſuch as are therein are governed by the Lord not as regulars, but irregulars, n. 4839, 7877, 10778. That it is impoſſible for any one that is in the evil principle to be ſaved by an immediate, inſtantaneous act of mercy, as this would be contrary to the divine order, n. 8700.

caſe,

caſe, there would be no ſuch place as hell; for ſeeing that the Lord is all mercy, love, and goodneſs, it would be nothing leſs than denying his nature, to ſay, that he could ſave all men immediately if he would, but is not willing; whereas it is declared in his Word, that the Lord willeth not the death of a ſinner, but that all ſhould be ſaved.

525. The greater part of thoſe, who paſs into the other world from Chriſtendom, retain the belief, that they are to be ſaved by an immediate act of mercy, and accordingly they implore it; but upon examination it is found, that they have no other idea of the happineſs of heaven than by admiſſion into it as a place of all delights (without conſidering the neceſſity of preparation and fitneſs for it) thus ſhewing their ignorance as to the nature of heaven and heavenly joys; upon which it is told them, that the Lord denies entrance into heaven to no one, and that if they deſire it, they may not only be admitted, but ſtay there: accordingly ſome that were ſo deſirous were admitted; but no ſooner did they enter, and feel the heat of heaven, which is that love in which the angels are; and were ſtruck by the influx of the heavenly light, which is divine truth, than they were ſeized with ſuch an heart-felt agony, that inſtead of heavenly joy they were racked with infernal pains, and, as it were, mad through anguiſh, caſt themſelves down headlong; thus learning, by dear-bought experience, that the fruition of heaven, though all from pure mercy, yet is not from an immediate act of mercy ſeparate from the means of meetneſs, through preparation, for the heavenly inheritance.

526. I have ſometimes converſed with the angels on this ſubject, and told them, that the greater part of thoſe in this world, who live in ſin, in the freedom of converſation concerning heaven and eternal life, ſpeak of going to heaven, as a mere admiſſion into ſuch a place through a mere act of gratuitous favour, and unconditional mercy; and they in particular who lay down faith as the only means of ſalvation: for having fixed upon this as the fundamental principle of religion, they pay little regard to life, nor to thoſe operations of love which conſtitute the eſſence of life, nor to any other means which the Lord has appointed, whereby to render man a recipient of the

ſpiritual

ſpiritual life, and of heavenly joys; and thus having rejected the uſe of all preparatory means, they by neceſſary conſequence from the principle they have adopted, maintain, that God the Father is prevailed upon, by the interceſſion of his Son, to advance ſome particular favourites to the kingdom of heaven by ſpecial grants of mercy. To which the angels replied, that ſuch a belief was a neceſſary conſequence of the Solifidian doctrine; and as this was the foundation of their creed, no wonder that from an error, ſo far diſtant from all truth, ſhould proceed ſuch ignorance among Chriſtians concerning the Lord, concerning the ſtate of life after death, and the joys of heaven; or that they were ſo little acquainted with the true nature of love and charity, and the neceſſity of good being joined with truth, to conſtitute the divine life in man, which conſiſted no leſs in the will and its operations, than in thoughts of the mind; and conſequently not a perſuaſion called faith, ſeparate from love, and the effects of love. The angels ſhew concern for their folly, in ſuppoſing that true faith can ſubſiſt in any one ſingly and alone; as faith ſeparated from its origin, which is love, is no other than ſcience, or a certain kind of perſuaſion, which is no better than a counterfeit of faith (ſee above, n. 482) and makes no part of the life of man, as not being conjoined with love. Moreover, the angels ſaid, that all of the Solifidian perſuaſion muſt neceſſarily believe, that ſalvation muſt be by favour of grant, or from immediate, unconditional mercy (ſeparate from the uſe of means) as they know both from the light of nature, and from experience, that ſuch kind of ſeparate faith makes no eſſential part of life, and therefore that evil doers may work themſelves into the ſame doctrinal perſuaſion of their own ſalvation with others: and hence it is, that the bad are believed by ſuch to be equally in a ſalvable ſtate with the good, provided they have but confidence ſufficient to apply the merits and interceſſion of Chriſt to themſelves in their laſt hours, and to rely on an immediate act of mercy. The angels declared, that they had never known any one that had paſſed his life in ſin, to be made partaker of heavenly joy, whatever confidence he might have had in this world, under the name of faith, as touching his ſalvation; and being aſked as concerning Abraham, Iſaac, Jacob,

Jacob, David, and the Apoſtles, whether their portion in heaven was not by a ſpecial grant of immediate mercy and favour; they anſwered, that not one of them, but each had his reception and portion according to what his life had been in this world; that they knew their place and lot, and that they were in the ſame degree of eſtimation and honour with others of their own claſs; that the reaſon of the honourable mention made of them in the written Word, is becauſe, that in the internal ſenſe of it they were ſo many typical repreſentatives of the Lord in their ſeveral characters and callings; thus he was repreſented by Abraham, Iſaac, and Jacob, as to his Divinity and Divine Humanity; by David, as to his Divine Sovereignty; and by the Apoſtles, as the fountain of Divine Truths. Moreover they ſaid, that when the Word was read by any man, they [the angels] received not the ideas of the perſons repreſenting (for names enter not heaven) but inſtead thereof ſo much of the Lord as was repreſented by them; and therefore no mention was made of them in the written Word in heaven (of which ſee above, n. 259) as that Word contains only the inward and ſpiritual ſenſe of that which we have in this world (274).

527. That it is impoſſible for thoſe to receive the principle of heavenly life in the other world, who have rejected and lived contrary to it in this, I can witneſs to from abundant experience in many. There were certain ſpirits which poſſeſſed the notion, that they could readily receive divine truths after death, as ſoon as they ſhould be declared to them by the angels, and that in

(274) That by Abraham, Iſaac, and Jacob, in the inward ſenſe of the word, is meant the Lord, in reſpect to his Divinity, and Divine Humanity, n. 1893, 4615, 6098, 6185, 6276, 6804, 6847. That the name *Abraham* is not known in heaven, n. 1834, 1876, 3229. That by David is to be underſtood the divine ſovereignty or royalty, n. 1888, 9954. That the twelve apoſtles repreſented all divine truths in the Chriſtian church, conſequently, all things appertaining to faith and love, n. 2129, 3354, 3488, 3858, 6397. That Peter repreſented the Lord as to faith; James, as to charity; and John, as to the works of charity, n. 3750, 10087. That the twelve apoſtles, ſitting on twelve thrones to judge the twelve tribes of Iſrael, ſignify that the Lord will proceed in judgment according to the truths and goods of faith and love, n. 2129, 6397. That the names of perſons and places mentioned in the Word have no place in heaven, but are changed into things and ſtates; and that ſuch names cannot be uttered in heaven, n. 1876, 5225, 6516, 10216, 10282, 10432. That the angels alſo think abſtractedly from perſons, n. 8343, 8945, 9007.

conſequence thereof, they ſhould believe, and change their courſe of life, and become qualified for heaven. An experiment of this kind was made on many who were of the like perſuaſion, to the end they might be convinced, that there is no repentance after death: ſome of thoſe on whom the trial was made, appeared to underſtand the truths that were announced to them, and alſo to admit them at firſt; but no ſooner did they return to their ruling love or life's principle than they immediately rejected them, and argued againſt them; and others rejected them as ſoon as offered, and would hear no more of them. There were ſome in particular, who were deſirous to be wholly deprived of that governing love, or life's principle [*vita amoris*] which they had contracted in this world, and that the angelical life, or life of heaven, might be infuſed inſtead thereof: their requeſt was granted; but no ſooner did the change take effect, than they lay as dead without any power over themſelves. From theſe and other means of experience the ſingle-hearted, good ſpirits were convinced, that every one's ſtate abideth the ſame after death; and that beyond this period an evil life cannot be changed for a good one, nor that which is infernal, for one that is angelical; becauſe that every ſpirit is in every part throughout the ſame with the love that predominates in him, and that a change of it to its contrary would be to deſtroy the ſpirit. The angels affirm, that a night-owl may ſooner be changed into a pigeon, or a buzzard into a bird of paradiſe, than an infernal ſpirit into an angel of heaven. That man continues after death in a ſtate conformable to his life in this world, ſee above in its proper article, n. 470 to 484. Thus far may ſuffice to ſhew, that no one is made a partaker of the kingdom of heaven by an act of immediate, unconditional mercy, or without the means and fitneſs of a qualifying preparation.

That

That it is not ſo difficult a Thing to live for Heaven, as ſome ſuppoſe.

528. Some ſuppoſe that the ſpiritual life, or that which qualifies for heaven, is extremely difficult; and that becauſe we are told, that we muſt renounce the world, and die to the luſts of the fleſh, and live to the ſpirit; which they ſo conſtrue, as if we were to reject all worldly things, particularly the riches and honours of this life; to be conſtantly exerciſed in pious meditations of God, ſalvation, and eternal life, and to employ a great part of our time in prayer, and reading the Word, and other pious books. This they call renouncing the world, and to live, not after the fleſh, but after the ſpirit: but that the truth of the matter is otherwiſe, I can teſtify both from experience, and from converſation with the angels; nay, that they who ſo renounce the world, in order to become ſpiritual, are ſuch, for the moſt part, as contract a melancholy and ſourneſs of ſpirit, as indiſpoſes them for the reception of heavenly joys; whereas in order to qualify and form himſelf for a heavenly life, is to bear his part in the relative duties and offices of this; and by a life of morality, and a diſcharge of the duties reſpecting civil ſociety, aſcend to the ſpiritual life, as preparatory for heaven: for to live an internal life ſeparate from the external, is like dwelling in a houſe without a proper foundation, which therefore neceſſarily ſinks into the earth, divides, or falls into a ruin.

529. The life of man, when conſidered in a rational view, will appear to be threefold; the ſpiritual, the moral, and the civil life; and theſe three are diſtinct; for ſome lead a civil, but not moral and ſpiritual life; ſome, both civil and moral, but not ſpiritual; and ſome, a civil, moral, and ſpiritual life alſo; and the laſt are they who live a heavenly life, whilſt the other two live only the life of this world. From this view it may appear, that the ſpiritual life, though diſtinct, is not ſeparate from the natural, or life of this world, but cloſely connected

nected with it, as the ſoul with the body, and if ſeparated from it, would be like the houſe before mentioned; for the moral and civil life conſtitute the activity of the ſpiritual life; and as the will to good is the property of the latter, ſo the doing good is the property of the former, and if this were ſeparated from the other, then the ſpiritual life would conſiſt only in thinking and ſpeaking, and the will would remain ſolitary and inactive, as having no outward termination to reflect and diſplay its operations; and yet it is the very principle of the ſpiritual life in man.

530. That it is not ſo difficult a thing to live for heaven, as many think, may appear from the following conſiderations. Who can ſay, that he has no power to lead a civil and moral life, when every one from his infancy is educated to it, and may eſtabliſh his ideas of it from what he ſees around him in the world; nay, even the bad (if not abandoned to profligacy) as well as the good, act it externally, and to ſave appearances with the world, for the ſake of intereſt and character? The ſpiritual man does but the ſame, with this difference, that he has faith in God, and does it, not only in obedience to the laws of ſociety, and of moral obligation, but in obedience to the authority of the divine laws; for as he ſets God always before him, he has fellowſhip with the angels in heaven, having his inmoſt or ſpiritual man open to ſuch communion; and in this ſtate he is an adopted child, under the Lord's leadings, even when he knows it not, diſcharges all the duties both of civil and moral obligation from a principle of vital love, and ſo ſerves the Lord with his whole heart. His juſtice and truth, as to external manifeſtation and form, appear indeed like the ſame in natural men, even of the moſt infernal diſpoſitions, but inwardly they are totally different; for the evil ſay and do the ſame things from ſelfiſh and worldly reſpects only; but having neither conſcience, nor fear of God, were it not for human laws, and the fear of ſuffering in character, intereſt, or other ways, they would give full ſcope to their wicked wills, to commit all iniquity with greedineſs, as evidently appears in the other world in ſuch as are of the like diſpoſitions; who, being no longer under ſuch outward reſtraints, manifeſt openly the malignity that is within them,

them, turning into mockery all virtue and godlineſs, and holding on in the ſame courſe to eternity, n. 499; whilſt they who have the divine laws written in their hearts do all things well, and that more abundantly, as their liberty and freedom from reſtraints is the greater (*); adding to their goodneſs wiſdom, which is miniſtered unto them from the Lord by the angels of wiſdom, with whom they are in bleſſed fellowſhip. Thus we ſee, that the ſpiritual man may act in all the relations both of moral and civil life as the natural man does, provided that he adheres cloſely to that divine principle within, which is to be the regulator of his will and thoughts, ſee above, n. 358, 359, 360.

531. The laws of the ſpiritual life, as alſo of the civil and moral life, are laid down in the ten precepts of the decalogue; in the firſt three are the laws of the ſpiritual life; in the four following, the laws of the civil life; and in the three laſt, the laws of the moral life. Now the mere natural man [of decency] pays an external obedience to theſe precepts, as well as the ſpiritual man: thus he is preſent at the celebration of divine worſhip in the church, hears preachings, and compoſes his exteriour to a form of devotion; he refrains from committing murder, adultery, and theft, bears not falſe witneſs, and defrauds not his neighbour of his goods; but in all theſe things he has regard only to himſelf, and to ſave appearances with the world, being inwardly the reverſe of what he appears outwardly, as having no ſenſe of God in his heart, playing the hypocrite with the form of religion, and ſecretly deriding things ſacred, as only ſo many inventions of ſtate policy to keep the ſimple multitude in awe and order; and therefore ſuch a one ſtands in no relation to heaven; and being deſtitute of all ſpirituality, ſo neither can he be ſaid to poſſeſs either moral or civil virtue: for though he does not kill, yet he hates and wiſhes vengeance on all that oppoſe or provoke him, and but for human laws

(*) The different motives in theſe two ſorts of perſons for refraining from the ſame things, are well expreſſed in the following lines:

"Oderunt peccare boni virtutis amore:
"Tu nihil admittes in te formidine pœnæ." HOR.

would execute his wrath upon them, and therefore is in heart no better than a murderer; nor is it from any better principle that he refrains from adultery, theft, or other crimes and immoralities prohibited in the decalogue. Such a one is every man that diſbelieves a God, and has no principle of conſcience formed in him by a ſenſe of religion: and that this is the caſe with all ſuch, appears from like ſpirits in the other world, who, being left to their freedom, openly declare againſt every thing that is heavenly; and as they think and act like devils, ſo with them is their everlaſting portion: but they that fear the Lord, and walk in the ways of his commandments with a pure heart, and faith unfeigned, are after death brought into their full interior liberty, and into a degree of wiſdom that far ſurpaſſes what they poſſeſſed before, their ſorrow is turned into joy, and all being divine within them, makes all things heaven without them. So different are theſe two claſſes in the other world, who, to appearance, were ſo much alike as to the outward life in this.

532. It is well known that the thoughts, or intellect, which is the eye of the mind, receives that direction, like the eye of the body, which the intention or will gives it, and alſo takes its delight therein. Thus if the intention be directed to heaven, the thoughts become heavenly; if to ſelf, ſenſual; if to this world, earthly; and as the ruling love makes one with the intention, ſo from the direction and employment of the thoughts may be known what any one loves moſt, and what the interior ſtate of his mind is with reſpect to things above, and things beneath. Such, for example, as love themſelves, and the world above all things, have the inward gate of their minds ſo ſhut to all heavenly influx and heavenly things, that they ſee not the truths of religion at all, or ſo very obſcurely, that they either deny, or underſtand them not; the things of ſenſe and of this world are all in all with them, and theſe are continually ſuggeſting many groſs, impure, or profane ideas incompatible with heavenly influx, and the due conſideration of divine things. It is the intention or will of man, as obſerved before, that directs his thoughts, or internal ſight, and if heaven is the object, his whole mind is there, from whence he looks down on this world,

world, as on things beneath him; and from the ſame elevation ſees and judges all that is evil and falſe in his inferior nature; which he who is deſtitute of the ſame ſpiritual ſight cannot diſcover, becauſe he is in it, and not above it. Hence we learn from what ſources man derives his wiſdom, or his folly, which reſpectively determines his ſtate after death, when he will be left at liberty, not only to will and think, but alſo to act and ſpeak without diſguiſe, according to the ruling principle within him. Thus much for the diſtinction between the inward and the outward man.

533. It is not ſo difficult a thing, as many imagine, for a man ſo to live, as might qualify him for the heavenly inheritance, were he, when tempted to evil, to ſtop, and reflect that he ought not to conſent to it, as being forbidden by God's command; ſome ſuch reflection [like that of Joſeph] often repeated, would beget an habitual fear of offending, by degrees draw the attention to heavenly things, and open the inward gate of the mind to the divine influx, whereby it would obtain a full ſight of the deformity of ſin. Every one has received power and freedom ſo to think and reflect, in order to this proceſs, till the operations of divine grace ſhould overcome all the reluctances of the will, excite an abhorrence to ſin in the mind, and ſubdue the power of it in the ſoul, till the man experience the truth of thoſe words of our Lord: "My yoke is eaſy, and my bur-"den is light," Matt. xi. 30. The difficulty with regard to ſerious conſideration and reflection, in the firſt inſtance, ariſes from a haſty ſurrender of the will to the temptations of evil, till cuſtom in ſinning reconciles to it, and then begets love for it; and ſo the unhappy proficient goes on to excuſe, and then to defend it by every kind of fallacious arguments, till at laſt he confounds all diſtinction of right and wrong, putting evil for good, and good for evil. Such is the caſe of thoſe, who, in the early part of life, ruſh into evil courſes, like the horſe into the battle, and ſo, loſing all ſight of divine truths, become infidels.

534. I had formerly repreſented to me the way which leads to heaven, and alſo the way which leads to hell, in the following manner. There was firſt a broad way bearing to the left or north,

north, in which many ſpirits appeared as walking; and at a diſtance where the broad way terminated was ſeen a large ſtone, from which went two ways, the one to the left, and the other to the right; the former was narrow and ſtraight, leading weſtward to the ſouth; the other broad and ſpacious, leading obliquely downwards towards hell. They all appeared to hold on their way together, as far as to the great ſtone; but when they came thither they ſeparated, the good taking the left-hand narrow road leading to heaven; but the bad, not ſeeing the ſtone, fell upon it, and received hurt, but recovering themſelves went faſt on in the broader way to the right, leading to hell. The interpretation of it was given to me afterwards as follows, viz. that by the firſt broad way, in which both good and bad ſpirits went together converſing as friends, without any apparent difference between them, are ſignified thoſe who lived ſo alike in the way of an external righteouſneſs, as not to be diſtinguiſhed. By the corner ſtone at the end of the common broad road, on which the bad ſtumbled, and afterwards took the way leading to hell, was ſignified divine truth, denied by thoſe that walk therein, and in the higheſt ſenſe was ſignified by that ſtone the Divine Humanity of our Lord: but they who acknowledged and believed divine truth, and alſo his Divine Humanity, were conducted in the way leading to heaven; ſhewing hereby, that the principle from which men act, is that which determines the difference of their ſtates after death; the thoughts of the mind proceeding from the heart and will, being repreſented in the other life by *ways*; and accordingly in Scripture, the internally righteous are ſaid to walk in the ways of the Lord; and there the quality of ſpirits is known by the ways that they are ſeen to walk in. What has been ſaid above may ſerve to illuſtrate thoſe words of our Lord: "Enter ye in at the ſtrait gate; for "wide is the gate, and broad is the way that leadeth to de-"ſtruction, and many there be which go in thereat; becauſe "ſtrait is the gate, and narrow is the way which leadeth unto "life, and few there be that find it," Matt. vii. 13, 14; not implying that the way is difficult to find, but only that it is ſought, and therefore found by few. By the corner ſtone before mentioned, ſeen where the common broad way terminated, and the

the two oppoſite ways took their direction, is plainly given to underſtand the meaning of thoſe other words of our Lord: "The ſtone which the builders rejected, the ſame is become "the head of the corner: whoſoever ſhall fall upon that ſtone "ſhall be broken; but on whomſoever it ſhall fall, it will "grind him to powder," Luke xx. 17, 18. The ſtone ſignifies divine truth, and the ſtone or rock of Iſrael, the Lord as to his Divine Humanity; the builders are the rulers in the church; the head of the corner ſignifies where the two ways meet; and to fall upon, and be broken to powder, ſignifies a denial of the truth, and deſtruction enſuing thereon.

535. It has been given me to converſe with ſome in the other life, who had ſequeſtered themſelves from all connexions and commerce with ſociety, and others that placed religion in macerations of the body, and ſuch like auſterities of diſcipline, under the notions of renouncing the world, and of attaining to higher degrees of purity in the ſpiritual life; but moſt of theſe, from having contracted a ſeverity and ſourneſs of mind contrary to a life of charity, had rendered themſelves unfit for the ſociety of angels, who are pleaſant and amiable, and take delight in exerciſing offices of kindneſs and love towards one another. Beſides, they who ſo devote themſelves to a life of ſolitude and abſtraction from all ſocial relations, are for the moſt part deeply infected with conceits of their own fancied merit, whence they are led to look upon heaven as their reward by debt; ſo that when they are permitted to come into the company of angels, and are witneſſes to their joys (which they aſcribe ſolely to the divine goodneſs) and when they behold their innocent liberty, and free communications, and the pleaſure they take in their affectionate exchange of good offices, they are offended, as at things contrary to the ſtrictneſs of religion; and being not capable of partaking in their joys and delights, they quit their company to conſociate with thoſe that are like-minded with themſelves, and had lived in the ſame manner in this world. As to thoſe who affected a ſanctimonious ſhew of godlineſs in their outward religious forms and mortifications, to paſs for ſaints both here and hereafter, thinking highly of themſelves, and deſpiſing others; they have no lot with the ſaints in the

other world, as having profaned ſacred things with the impurities of ſelf-love; nay, ſome of them there become ſo infatuated and mad with pride, as to fancy themſelves gods, and ſo are conſigned over to ſuch infernal ſocieties as reſemble themſelves. Some are full of ſubtlety and deceit, who have alſo their lot among thoſe, who, by various crafty devices, had bewitched the vulgar with a belief of their extraordinary ſanctity. Many of theſe were of the Romiſh religion, and appeared in like form and outward demeanour, as when in this world; I have converſed with ſome of them in the other. Hence it may appear, that it is not the ſolitary life, or life of recluſe piety ſeparate from charity, but ſuch a one as may conſiſt with the relative and ſocial duties that beſt qualifies for the kingdom of heaven, as that wherein truth and juſtice, benevolence, and acts of charity, in conformity to the divine laws, may have their ſcope and exerciſe. Theſe virtues proceeding from, and ſanctified by a divine principle within (and not a life of recluſe, religious exerciſes, void of charity towards our neighbour) render the way to heaven both eaſy and delightful, exalt the ſoul in all its faculties, and give it a meetneſs for the participation of cœleſtial joys (275).

(275) That a life of piety, ſeparate from a life of charity, avails nothing; but joined therewith is profitable to all things, n. 8252, 8253. That charity to our neighbour conſiſts in truth, juſtice, and integrity in all our dealings and relations towards him, n. 8120, 8121, 8122. That charity towards our neighbour extends to every thing that a man thinks, wills, and does, n. 8124. That the life of charity is to live according to the divine commands, n. 3249. That to live according to the divine commands is to love the Lord, n. 10143, 10153, 10310, 10578, 10648. That genuine charity is free from all taint of fancied merit, as proceeding from interior affection, and taking delight in the exerciſe of it, n. 2340, 2373, 2400, 3887, 6388 to 6393. That man continues after death in the ſame ſtate of charity he was in during this life, n. 8256. That cœleſtial happineſs is by influx from the Lord into the life of charity, n. 2363. That no one is admitted into heaven merely for thinking, but for alſo willing and doing the ſame, n. 2401, 3459. Unleſs the doing good [according to the power] be joined with willing and thinking it, it avails not to the conjunction of the inner and outward man, nor conſequently to ſalvation, n. 3987.

CONCERNING

HELL.

That Hell is under the Lord's Government.

536. THroughout the foregoing treatiſe on heaven it has been ſhewed, that the Lord is the God of heaven (ſee in particular, n. 2 to 6.) conſequently, that the whole government of the heavens is in his hands; and as heaven and hell are to each other as two contraries in mutual oppoſition, from the action and reaction of which reſults that equilibrium by which all things ſubſiſt; therefore, in order to the preſervation of ſuch equilibrium, it neceſſarily follows, that he who governs the one muſt alſo govern the other; for unleſs the ſame Lord were to reſtrain the fury and madneſs of hell, the equilibrium would be loſt, and all would be deſtroyed.

537. But to ſay ſomething firſt concerning equilibrium. It is well known, that when two things are ſo in mutual oppoſition, that reaction on one ſide is equal to action on the other, there remains no exceſs or ſuperiority of power on either ſide; ſo that through ſuch extinction of power by their equality of oppoſition, they become ſubject to the diſpoſal and will of any third agent. Such is the equilibrium betwixt hell and heaven, but not as betwixt two bodies of equal powers; for it is of a ſpiritual nature, viz. of falſe againſt true, and of evil againſt good; from hell proceeds falſe from the root of evil, and from heaven truth from the root or principle of good; and from this equilibrium in ſpirituals it is that man's freedom of thinking and willing ariſes; for whatſoever a man thinks and wills has relation to evil and its falſe, or to good and its true; therefore when

when the mind is in this balance, it is at full liberty to admit the former from hell, or the latter from heaven; and in this equipoiſe man ſtands by appointment of the great Governor of heaven and hell: but why this is the caſe with him, and that he is not wholly ſeparated from the ſphere of evil and falſe, and fixed in that of good and true, ſhall be ſpoken of under its proper article.

538. It has ſometimes been given me to perceive the ſphere of falſe from evil iſſuing from hell, as a perpetual endeavour or malignant will [*conatus*] to deſtroy all good and truth, joined to rage and madneſs at not being able to effect it; but this efflux of malice was principally directed againſt the Divinity of the Lord, as the fountain of all good and truth: on the other hand was perceived a ſphere of truth from good from heaven oppoſing and reſtraining the fury and madneſs of the former, from whence proceeds an equilibrium. The heavenly ſphere was perceived to be an emanation from the Lord, though it appeared as proceeding from the angels; but the latter could not really be the caſe, as every angel knows and acknowledges, that no good and truth originates in them, but all from the Lord.

539. All power in the ſpiritual world appertains to truth iſſuing from good, and none to falſe iſſuing from evil, and this, becauſe the Deity, who is the ſource of all power, is alſo the ſource of all good and truth, which being only in heaven, and their contraries in hell, therefore to the former kingdom belongs all power, and none to the latter: ſee in the articles concerning the firſt, ſecond, and third ſtate of man, n. 491 to 520: and that all power belongs to truth from good, ſee the chap. *Concerning the Power of the Angels*, n. 228 to 233.

540. Such is the equilibrium betwixt heaven and hell; and all in the world of ſpirits are in this equilibrium, as being betwixt both; and hence it is, that all men in this world are in the like equilibrium, as being under the Lord's government through the miniſtry of the ſpirits in the world of ſpirits; of which hereafter. Thus all things are balanced by the wiſdom, power, and goodneſs of the Great Sovereign of the univerſe, who keeps hell within its bounds, and preſerves the world from being

being deſtroyed by evil. In this equilibrium ſtands the liberty or free will of men.

541. Hell has its diſtinct ſocieties as well as heaven, and as many in number, every ſociety in the one having its oppoſite in the other, and that in reference to equilibrium; and as the ſocieties in heaven are claſſed according to their diſtinctions as good and truth, ſo are the infernal ſocieties, according to their diſtinctions as to evil and falſe: for every good has its oppoſite evil, and every truth its oppoſite falſe, there not being any thing without its relation to a contrary, by which it is diſtinguiſhed both in quality and degree; nay, this gives the difference to all perception and ſenſation. And thus the Lord diſpoſes and regulates the evil in hell into ſocieties of contradiſtinction and oppoſition to the ſocieties in heaven, for the ſake of order and equilibrium.

542. As there is the ſame number of ſocieties in hell as in heaven, ſo there are as many different hells; for as every ſociety in heaven, is heaven in a leſſer form (ſee above, n. 51 to 58) ſo every ſociety in hell, is hell in a leſſer form; and as in the general diviſion there are three heavens, ſo alſo three hells, the loweſt of which is reſpectively oppoſite to the inmoſt or third heaven; the middle hell, to the middle or ſecond heaven; and the uppermoſt, to the firſt or loweſt heaven.

543. A word here, as to the adminiſtration of the Lord's dominion over the hells, which, in general, is by a common efflux of divine good and truth from the heavens, by which the evil efflux from the hells is obſtructed and reſtrained; and alſo by a ſpecial efflux from each of the heavens, and from each ſociety therein: and in particular, they are governed by ſuch angels as are commiſſioned to inſpect and ſtill the tumults and madneſs that may ariſe therein; and ſometimes angels are ſent to the infernal ſocieties to reduce them to order by their perſonal preſence. In general, the infernals are governed by their fears, and ſome by thoſe of the ſame kind which awed them here; but as theſe for the moſt part wear off by degrees, or are inſufficient to influence them, they are chiefly deterred from perpetrating their wickedneſs by the dread of ſuffering for it. Now the puniſhments in their ſtate are multifarious, more gentle, or

more ſevere, according to their malefactions: for the moſt part, they are placed under diſcipline to ſuch as are more malignant than themſelves, who keep them under ſubjection by ſubtle arts and devices, or by ſeverity and dread of puniſhment, but are not allowed to extend their ſeverity beyond the bounds appointed. But it muſt be obſerved, that the only means of keeping theſe rebellious ſpirits in order, is the dread of puniſhment.

544. It has hitherto obtained in the world, as an article of belief, that there is one certain Devil, who rules as a king over hell; and that he was created an angel of light, but, upon his rebelling againſt the Almighty, was caſt down from heaven with his apoſtate followers: and this belief is grounded on a literal intepretation of thoſe paſſages of Scripture, where the words Devil, Satan, and Lucifer occur; whereas by Devil and Satan in thoſe places is meant hell; by the former, that hell which is hindermoſt [*quod à tergo*] and occupied by the worſt of the devils, called evil genii; and by Satan, that hell which is foremoſt, and occupied by ſuch as are of leſſer malignity, and called evil ſpirits: and by Lucifer, ſuch are meant as are from Babel or Babylon, who are for uſurping a dominion and power even to heaven. That there is no one particular Devil that rules as chief in the hells may be gathered from hence, that all both in the heavens and in the hells are from the human race (ſee n. 311 to 317) in which are myriads of millions from the creation to this time; and that every one in the latter, is a Devil of the ſame quality, which diſtinguiſhed his particular enmity againſt all that is divine and good when in this world, ſee above, n. 311, 312.

That the Lord caſts none into Hell, but that the Spirits caſt themſelves into it.

545. It is a prevailing opinion with many, that God turns away his face from man, rejects and caſts him into hell; in a word, that he is angry with him for ſin, and inflicts vindictive puniſhment upon him on that account; and they confirm themſelves

ſelves in this belief from like expreſſions in the Scriptures, not conſidering, that the ſpiritual ſenſe of the word, which is the true interpreter of the letter, is very different. Now the genuine doctrines of the Chriſtian church, as founded on the ſpiritual ſenſe of the word, teach us, that God is not inexorable, nor implacable, neither hath any vindictive wrath, nor caſts any one into hell: and this all may plainly know, that read the Scriptures with any degree of divine light in their underſtandings, as He is there repreſented as the fountain of all good, love, and mercy, and conſequently, that it is contrary to his nature and eſſence to reject and caſt away any: but contrariwiſe, that he willeth the good and happineſs of all men, and dealeth with them according to his infinite love and mercy. They that ſo read the Word of God will not fail to diſcern therein that hidden, ſpiritual ſenſe which gives light and life to the letter, which is written in a ſenſe accommodated to our natural capacities, and firſt rudiments of knowledge.

546. Men of an enlightened underſtanding, moreover, ſee good and evil in the ſame fulneſs of contrariety and oppoſition that heaven and hell ſtand in to each other, and how all good comes from the former, and all evil from the latter (n. 7 to 12) and conſequently, that man is continually drawn to good by the Lord of heaven, as well as to evil by the attraction of hell; and that unleſs man ſtood between theſe two contrary attractions, he would neither have thought, will, nor liberty, theſe being the effects of his equilibrium betwixt good and evil; conſequently, were the Lord ſo to turn away from man, as to leave him wholly to the power of evil, he would immediately ceaſe to be human. This divine influence extends to every man both bad and good, only with this difference, that in reſpect to the former, its operation conſiſts in withdrawing from evil; in reſpect to the latter, in attracting to all good; and the cauſe of the difference is the quality or will of the recipient.

547. It has here been ſhewed, that the evil which a man does, is by influx from hell; and that the good which he does, is by influx from the Lord; but by believing [and conſenting to it as ſuch] that the evil which he does, is from himſelf, he makes it his proper own, and therefore is the cauſe of his own evil.

evil. Evil in man [as his choice] is hell within him; for whether we call it evil or hell, it amounts to the ſame. Now as far as man is the cauſe of his own evil, ſo far he is his own leader to hell; and ſo far is the Lord from being chargeable with his deſtruction, that He does all that divine goodneſs can do to deliver him from it, as far as can conſiſt with his choice and free will. All that becomes eſſential in a man's will and love remains with him after death (n. 470 to 484); he that wills and loves evil in this world, wills and loves the ſame after death, and then it is no longer ſeparable from him; and therefore it is, that he who by choice continues in evil here, binds himſelf to hell, and is actually in it in ſpirit, even in this life, and after death deſires nothing more than to be where his own beloved evil may be in its proper province and exerciſe; conſequently, ſuch a one is caſt into hell by himſelf, and not by the Lord.

548. How the above is effected ſhall here be mentioned: When any one firſt enters the other world, he is received by angels, who do him all kind offices, enter into converſation with him concerning the Lord, heaven, and the angelical life, and inſtruct him in various kinds and relations of good and truth; but if the perſon (now become a ſpirit) be one that was acquainted with the like things in this world, but in his heart had rejected and deſpiſed them; in this caſe, after ſome ſhort conference with the angels, he deſires his diſmiſſion: upon which they leave him. He then, after ſome conferences with others, aſſociates with ſpirits like unto himſelf (ſee above, n. 445) which done, he turns away from the Lord, and ſets his face towards that particular hell which he had fellowſhip with in this world, and where the infernals are of the ſame evil affections with himſelf. By this we may learn, that the Lord ſtrives with every ſpirit to draw him to himſelf by the miniſtry of angels, and by an influx from heaven; but that ſuch as are under the dominion of ſin are reluctant to all his gracious means for good to them, being drawn away from them as by a rope by their evil propenſities, and ſo voluntarily caſt themſelves into hell. This will ſeem incredible to moſt in this world, from the general idea conceived of hell; nor do thoſe miſerable wretches think that they ſo

precipitate

precipitate themſelves, but only that they enter in of their own accord, though ſuch of them as enter their diſmal priſons under ardent propenſities to evil, appear to the good ſpirits as if they were caſt headlong thither; and from this appearance of precipitation comes the notion of the Lord's caſting them into hell by his Almighty power; ſee more on this ſubject hereafter, n. 574. Let thus much ſuffice to ſhew, that the ſinner's deſtruction and caſting into hell, is not from the Lord, but from himſelf both in this world and the other.

549. That the Lord, who is the eſſential good, love, and mercy, cannot exerciſe them towards all alike, is becauſe of the hinderances which evil and falſe lay in the way, and ſo weaken or repel the divine emanations. Evils and falſes are as ſo many black clouds, which, by their interpoſition between the ſun and the human eye, intercept its lovely light and cheering influences, whilſt the ſun continues the ſame, all glorious, and ſtrives to diſſipate the obſtructing medium, nay, tranſmits, though a fainter, light through the intermediate vail. The caſe is ſimilar in the ſpiritual world: the Lord and his divine love are there repreſented by the ſpiritual ſun (n. 116 to 140) and the light thereof is divine truth, n. 126 to 140; the black clouds are the falſes from evil; and the eye ſignifies the underſtanding; and as far as any one there, is in the falſes of evil [*in falſis ex malo*] in the ſame degree of darkneſs and thickneſs is the cloud that ſurrounds him. This compariſon may repreſent to us how the Lord is preſent to every man, but differently according to his recipiency.

550. Severe puniſhments are appointed for the evil ſpirits in the ſpiritual world, to deter them from the commiſſion of evil; and the infliction of them appears as if from the Lord; but in reality it all proceeds from the evil that is in them; for evil and its puniſhment are inſeparable companions. Infernal ſpirits wiſh and delight in nothing more than to do miſchief, and torment others that are not under the divine protection; and as all that offend through malicious wickedneſs withdraw themſelves from that protection, on ſuch they ruſh and exerciſe their cruelty. This may be illuſtrated from the adminiſtrations in this world, where the puniſhment alſo follows its evil. Thus human laws

have provided a penalty for every crime, and which the delinquent brings upon himſelf, only with this difference, that offences may be concealed here, but not in the other life. Thus the Lord can no more be ſaid to be the author of the ſinner's miſery, than the king, the judge, or the law to be the cauſe of the criminal's puniſhment, as having nothing to do with the guilt that entails it upon him.

All that are in the Hells, are in the very Principle of Evil, and in Oppoſition to Truth from the Love of Self, and the Love of the World.

551. All that are in the hells are in evil and its reſpective falſes, and none in evil and truth conjunctively. The greateſt part of evil ſpirits had been taught the rudiments of religion in this world in their very childhood, and afterwards further inſtructed in the knowledge of the truth by their paſtors, and in converſation; nay, ſome of them, by hypocritical appearances in their words and actions, had paſſed for ſincere Chriſtians, whilſt at the ſame time they had abſtained from evil, only through fear of the laws, human reſpects, or other ſelfiſh conſiderations; but in the other world (where all external motives and reſtraints are removed) they ſhew outwardly what they are inwardly, and that all their knowledge and practice of truth and good were nothing but ſpeculation and imitation, without reality and principle. In this their internal ſtate they can no longer ſpeak the truth, or counterfeit the good; but the evil that rules within them, and exerciſes dominion over them, manifeſts itſelf in all their words and actions. Every evil ſpirit is brought into this ſtate before he is caſt into hell (ſee above, n. 499 to 512); and this is called vaſtation as to good and truth (276), which means

(276) That the evil, before they are caſt into hell, are diveſted of all that is good and true, on which they betake themſelves to hell of their own accord, n. 6977.

means the reducing any one to his proper principle, or condition of ſpirit, and to the free liberty of acting according thereto; ſee above, n. 425.

552. In this ſtate of man after death, when he is no longer between man and ſpirit, as in his firſt ſtate (of which above, n. 491 to 498) but is truly and properly a ſpirit, having both face and form correſponding to the inward diſpoſition of his mind, or, in other words, being an external type of his ſpiritual life; in this their third ſtate the ſpirits appear to be what they really are at firſt ſight, and are known, not only by their countenances, and the forms of their ſpiritual bodies, but alſo by their ſpeech and geſtures, for now they are uniformly their proper ſelves; and as there is a mutual communication of the thoughts and affections in the world of ſpirits, ſo they naturally turn to and conſort with ſuch as are like themſelves, for with them only they have liberty and true enjoyment. We are to know, that mutual communications in the ſpiritual world are according to the converſion of the face, and that they who are in the ſame kind of love, conſtantly front one another, which way ſoever they turn their bodies; ſee above, n. 151. Hence it is, that all the infernal ſpirits have their faces averted from the Lord towards an oppoſite black ſpot, that is to them inſtead of the ſun and moon of this world; but that all the angels of heaven turn their faces to the Lord, as to the ſun and moon of heaven; ſee above, n. 123, 143, 144, 151. From what has here been ſaid it will appear, that all the infernals are in the elements of evil, and all its derivations of falſe, and that their ſole bent and direction is towards it.

553. All ſpirits in the hells, when ſeen in the light of heaven, appear in the ſeveral forms of their particular evils reſpectively, as ſo many types or portraits thereof; for in every one the interiour manifeſts itſelf in the exteriour, and exhibits the ſignatures of his particular diſtinction, ſo as to be viſibly known

6977, 7039, 7795, 8210, 8232, 9330. That it is not the Lord, but they who diveſt themſelves, n. 7642, 7926. That all evil has its reſpective falſe, and therefore all who are in evil, are likewiſe in falſe, though ſome know it not, n. 7577, 8094. That they who are in evil cannot but think falſe from themſelves, n. 7437. That all that are in hell ſpeak only falſe from evil, n. 1695, 7351, 7352, 7357, 7392, 7698.

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to be what he is, by his face, by his ſpiritual body, his ſpeech, and his geſtures. Theſe forms in general, are ſuch as expreſs contempt of others, and threatening of thoſe that refuſe them homage; forms of hatred and revenge of various kinds; forms of rage and cruelty, &c. But when ſuch ſpirits receive adulation, homage, or worſhip from others, their features ſoften into a ſhew of ſelf-complacency and ſecret ſatisfaction. It is no eaſy matter to deſcribe theſe forms under their various appearances, as no two are exactly alike; only it muſt be obſerved, that among all that are in the ſame ſpecies of evil in any ſociety, there is one common ground of ſimilitude, or, as it may be called, of family likeneſs, however it may be diverſified in the individuals. In general, their faces are hideous and ghaſtly, like thoſe of carcaſſes, ſome black, ſome reſembling firebrands, and ſome deformed and ugly with warts, carbuncles, and running ſores; many appear as having no face, but in the room of it ſomething of a viſage of hair or bone; and ſome only a kind of ſnout with prominent teeth; their bodies alſo are monſtrous; and their ſpeech ſounds as from anger, hatred, or revenge; for, as every one ſpeaks from his own falſe, ſo he ſounds his voice from his own evil; in a word, they are all ſo many images of their particular and proper hell. It has not been given me to ſee the form of hell in the whole of it, but only it has been told me, that as the univerſal heaven reſembles in form one man, ſo the univerſal hell reſembles in form one devil, and may be conceived under that image, ſee above, n. 544; but as to the form of particular hells, or infernal ſocieties, it has often been given me to ſee it, for at the apertures or mouths of thoſe hells, which are called the gates of hell, there for the moſt part appears a monſter, repreſenting the general form of thoſe that are within it: their rage and cruelty likewiſe are repreſented by ſuch horrid images, as I am reſtrained from mentioning. But it is to be remarked, that though the infernal ſpirits appear thus like hideous monſters in the light of heaven, yet to one another they appear as men, and that from divine mercy, that they may not be ſo abominable to one another, as they are to the angels. But ſuch appearance is all deception, for no ſooner does the light of heaven appear, than their human forms exhibit

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themſelves in their real monſtroſity, for in that light every thing appears as it is; for this reaſon they ſhun the heavenly light as much as poſſible, and ſeek to appear in their own light, which reſembles that which comes from fire coals, or burning brimſtone; but even this light is turned into mere darkneſs by any influx of that from heaven. Hence it is, that darkneſs and thick darkneſs are predicated of hell, to denote the falſes from evil that are there.

554. Upon a narrow inſpection into thoſe monſtrous forms of the infernal ſpirits, expreſſing, as was obſerved before, contempt of others, and alſo hatred and vindictive anger towards ſuch as did not favour and honour them, it appeared, that they were in general ſo many forms of the love of ſelf and of the world, and that their particular differences were but ſo many derivations from thence; and it was alſo told me by the angels, and alſo confirmed by much experience, that theſe two loves were their ruling paſſions in hell, and were fundamental in the conſtitution of it; and that love to the Lord and our neighbour were the prevailing and conſtituent principles of the kingdom of heaven; and that thoſe two infernal, and theſe two heavenly loves, were diametrically oppoſite.

555. At firſt I was in wonder how it came to paſs, that the love of the world, and the love of ſelf, ſhould be of ſo diabolical a nature, as to give ſuch monſtrous forms to ſuch as were under the dominion of theſe paſſions; whereas in this world we are not apt to paſs condemnation on the love of ſelf further than it manifeſts itſelf in that elation of mind with reſpect to external things, which we call pride; and that ſhort of this, the love of man's ſelf is a becoming vivacity of ſpirit, inciting to a laudable ambition in queſt of honourable employments and offices of publick uſefulneſs; and that without ſenſe of honour, and love for diſtinction and glory, the mind of man would be torpid and inactive. Thus the men of this world reaſon, little conſidering that the love of ſelf, conſidered in its own nature, is of infernal extraction, and that which is the beginning of hell in man; which leads to the ſaying ſomething concerning this love, and to ſhew how all evils and their reſpective falſes [*omnia mala et inde falſa*] originate in it.

556. Self-love is that principle in any one that leads him to ſeek his own good only, and that of others no further than it may be ſubſervient thereto; nay, ſuch a one is a mercenary in the whole of his zeal and regards for his religion, his country, or any human ſociety, and all his wiſhes and endeavours for their reſpective intereſts center in views to his own private advantage, honour, or welfare, and therefore he cannot ſo properly be ſaid to love them, as himſelf in them, for ſelf is the root of his love; and as the root is evil, ſo is the fruit alſo. Such a one may indeed love his children and deſcendants, and thoſe who are nearly connected with him by the ties of conſanguinity or intereſt, and ſuch he calls his own, but ſtill the matter reverts to the ſame, for he loves them only as ſo many parts of his own dear ſelf; and the ſame holds good in regard to the affection he bears to thoſe who ſhew him reſpect and honour.

557. The odiouſneſs of ſelf-love will manifeſtly appear by compariſon with its oppoſite, or that love which is cœleſtial, conſiſting in the love of uſes for the ſake of uſefulneſs, and the love of good for the ſake of goodneſs, whether a man exerciſe himſelf therein in behalf of religion, his country, or fellow-citizens, ſtudying and labouring to promote their intereſt and welfare with all the ſincerity of a cordial affection, and takes pleaſure in the work, without any view to conſequences reſpecting ſelf. This is to love God with all our heart, and our neighbour as ourſelves; and as we do this from the love which is from God, ſo in doing it we glorify him, who is the giver of every good and perfect gift. But how different is the man of ſelf, who, being the idol of his own vanity, conſiders others as his ſlaves, and only eſtimates them by the ſervice and worſhip they pay him; little knowing, that ſo far as he departs from the diſintereſted principle of cœleſtial love, ſo far is he diſtant from the kingdom of heaven.

558. As far as any one is actuated by this divine principle of heavenly love in the conſcientious and affectionate diſcharge of all the relative duties of religion and morality, ſo far he is under the divine guidance and ſafeguard, whilſt the man of ſelf-love takes the government out of the Lord's hands into his own, and becomes a ſlave to the hereditary corruptions of his nature; and

and as in man, through his original depravity, dwelleth no good thing, ſo in his unconverted ſtate evil appears to him as good, and good as evil, " becauſe of the blindneſs of his heart," loving himſelf more than God, and earth above heaven (277), nay, corrupting the very good that he does, by placing ſelf in the center of it, as the object of his affections. There are certain evil ſpirits that dwell in thoſe regions under the heavens that lie between the north and the weſt, which with great ſubtlety know how to practiſe on the minds of virtuous ſpirits, ſo as to give them a turn to the ſelfiſh and other bad properties of nature, and this either by means of open flattery, or by artful inſinuations into their affections; and ſo far as they ſucceed in their wicked devices, they draw, for the time, the minds and thoughts of ſuch virtuous ſpirits from heavenly things, darken their underſtanding, and call forth and ſtir up the corrupt properties of their nature.

558. That the love of ſelf is oppoſite to the love of our neighbour will appear from the origin and eſſence of both: they who are led by the former principle go by this maxim, that charity begins at home, and as every one is his own neareſt, ſo he ſhould be his own deareſt neighbour. Thus his love to others originates in ſelf, and iſſuing thence, as from its center, leſſens as it proceeds, according to the diminution of his intereſting connexions, making no account of the wiſdom or probity of others, but only of their ſubſerviency to his own private ends, and holding all for his enemies that croſs them. Such is the corrupt tree of ſelf-love, and ſuch the corrupt fruit that it brings forth; whereas true and genuine love to our

(277) That all that conſtitutes man's ſelf, as derivative from his parents, is entirely evil, n. 210, 215, 731, 876—10284, 10286, 10731. That it is the original ſin of man's nature to love himſelf more than God, and this world more than heaven, and his neighbour only for his own ſake, and conſequently, that he may be called a compound love of ſelf and of the world, n. 694, 731, 4317, 5660. That from the predominant loves of ſelf and of the world proceeds evil of every kind, n. 1307, 1308, 1321—9348, 10038, 10742; ſuch as contempt of others, enmity, hatred, revenge, deceit, cruelty, n. 6667, 7372, 7374, 9348, 10038, 10742: and that from theſe evils come falſes of every kind, n. 1047, 10283, 10284, 10286.

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neighbour (278) is of heavenly extraction, a ſtream from the fountain of all perfection, the gift of the Lord, communicating itſelf, like its Divine Author, to all that are receptive of it: "It ſuffereth long, and is kind; it ſeeketh not its own things; "it beareth all things, believeth all things, hopeth all things, "endureth all things, and never faileth; and it comprehendeth "all the properties of that wiſdom which is from above, being "pure, peaceable, gentle, eaſy to be entreated, full of mercy "and good fruits, without partiality, and without hypocriſy."

559. So unbounded is the ambition, ſo inſatiable the thirſt of rule in ſelf-love, that were it free from all reſtraints, and had power equal to its will, it would aim at the ſovereignty, not only of the whole earth, but of heaven alſo. What examples have we of this unlimited ambition in thoſe greedy conquerors, who, not ſatisfied with kingdoms and empires, have aſpired after univerſal dominions; and alſo in Eccleſiaſtical Babylon the Great, by her arrogant, uſurping claims to divine authority and power. All of this character after death are on the ſide of hell againſt the Lord and his kingdom: ſee a little piece, *Concerning the Laſt Judgment, and the Deſtruction of Babylon.*

560. If we figure to our minds a ſociety of ſuch as love themſelves only, and others but for their own ſakes, ſuch a love muſt appear to us no other than that of a company of robbers,

(278) They who have not a right underſtanding concerning the duty of love to our neighbour, are apt to ſuppoſe, that every man falls under this denomination, and that therefore we muſt be beneficent to all indiſcriminately, n. 6704: and ſome, that every man is neareſt neighbour to himſelf, and therefore that charity is founded in ſelf, n. 6933. That they who are under the dominion of ſelf-love go by that maxim, n. 8120. How every one is neighbour to himſelf explained, n. 6933 to 6938. That the Chriſtian, who loves God above all things, loves his neighbour from a divine principle, n. 6706, 6711, 6819, 6824. That the differences, as to our neighbour, are as many as the differences of good in him; and that to regulate and proportion our beneficence towards him is the office of Chriſtian prudence, n. 6707, 6710, 6818. That theſe differences are innumerable, and therefore the ancients, who underſtood them, reduced the exerciſes of charity into claſſes, and diſtinguiſhed them by their proper names, by which their ſeveral ſpecifick differences were noted, and rules of religious prudence laid down for the direction of their charity, n. 2417, 6629, 6705, 7259 to 7262. That the principal doctrine in the ancient church was the doctrine of charity towards our neighbour, and that therein conſiſted their chief wiſdom, n. 2417, 2385, 3419, 3420, 4844, 6628.

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who continue in all good agreement and friendlineſs whilſt they are confederates in their iniquity, but are no ſooner ſeparated than they are ready to exerciſe the ſame villany on one another, as on ſtrangers. Self-love, where intereſt is concerned, is the ſame principle in others, however covered with the vail of an external decorum, as being equally void of juſtice, conſcience, and religion. This will appear ſtill more evidently from the infernal ſocieties of this character mentioned hereafter.

561. The inmoſt thoughts and affections of thoſe above-mentioned being thus turned wholly to ſelf and the world, and ſo from the Lord and the things of his kingdom, they fall under the power of infection from their other natural corruptions, and this, becauſe they ſo render themſelves unreceptive of the divine influence, which can alone ſubdue their evil, and renovate their nature; ſo impoſſible it is for thoſe to be helped, who turn their backs upon the Lord, and wilfully oppoſe the corruptions of their nature to the influences of his grace. Hence it is, that in the other world all ſuch turn their faces from the Lord towards a certain dark orb, which is to them a ſubſtitute for the ſun of this world, and diametrically oppoſite to the ſun of heaven, the repreſentative of the Lord; ſee above, n. 123. Darkneſs alſo ſignifies evil, and the ſun of this world emblematically ſignifies the love of ſelf (279).

562. Such as are abſorbed in the love of ſelf are addicted to the following evils in general, contempt of others, envy, enmity towards thoſe that ſide not with them, and hatred, if againſt them, revenge, craft, deceit, uncharitableneſs and cruelty; and with reſpect to ſpirituals, an averſion to divine things and religious worſhip, which in the other life becomes changed into hatred towards them, and thoſe that are addicted to them. I once converſed with a certain ſpirit that had been in great power in this world, and in the ſuperlative love of ſelf, who was poſſeſſed with ſuch an abominable hatred to all that was divine, that he could not bear to hear the name of God mentioned,

(279) That the ſun of this world is an emblem of the love of ſelf, n. 2441. In what ſenſe to worſhip the ſun, is to worſhip thoſe things that are contrary to divine love, and to the Lord, n. 2441, 10584. That an ardent ſun emblematically ſignifies evil concupiſcence, n. 8487.

more particularly if called *The Lord*, but would appear agitated with ſuch indignation and fury, as denoted his wiſhing to dethrone him; and ſometimes in the rage of his ambition and pride would wiſh himſelf a devil, that he might declare open hoſtility againſt heaven. Several of this claſs were ſuch as had been devoted to the papal authority and power, who become frantick, when they find that to the Lord alone belongs all power in heaven, and none to themſelves.

563. Some ſpirits were ſeen by me in a region to the ſouth weſt, who, boaſting of their having been advanced to poſts of honour and authority in this world, claimed by title of merit the like preeminence in the other; and accordingly they were tried by the angels as to their inward fitneſs and qualification for ſuch ſuperiority of ſtation; but upon examination it was found, that they had exerciſed their functions here, not with any view to the benefit of ſociety, but only to their own private intereſt: however, as they earneſtly deſired ſome office of diſtinction, they were appointed to be of a council, which had before them a matter of great conſequence to determine; when it appeared, that they did not enter into the merits of the caſe in hand, nor propoſe any thing tending to good uſe and expediency, but were all for determining things in an arbitrary manner, ſo as might moſt conduce to their own private advantage; and therefore they were diſmiſſed from their office, and left to ſhift for themſelves. They then went weſtward, where, after ſeveral like receptions, they were told, that their ſordid avarice and ſelfiſhneſs had corrupted their judgment, and debaſed their underſtanding, even to ſtupidity, and they were no other than mere ſenſual, corporeal, and as ſuch ſent to whence they came; after which they were ſeen going about in an abject condition, like men that ſeek employment. Thus it appears, that they who are deeply affected with the love of ſelf, whatever ſhew they may make of wiſdom in this world, it is not that "wiſdom "that deſcendeth from above, but is earthly, ſenſual, deviliſh," Jam. iii. 15; and however well they may ſpeak, it is only from memory, and not from any true rational light in the underſtanding; and therefore in the other life, where they can no longer draw from their fund of natural memory, they become

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more ſtupid than others, as being totally alienated from the wiſdom that is from above.

564. To ſum up this matter in brief: Theſe two oppoſite loves, reſpecting our neighbour and ourſelves, form two governments in the hearts of men. They who are under the former, wiſh well to all, ſeek the good of all, and ſtudy to be uſeful to their fellow-members of ſociety in every ſtation and relation both of the religious and civil life according to their ability, and take delight in being ſo employed. They decline not offices of dignity, truſt, and power, but willingly accept them, not for the ſake of the honour, but for the means of greater good and uſefulneſs in the adminiſtration of their ſeveral functions, after the example of the bleſſed hierarchs in heaven, which in their ſeveral orders and degrees of government, under their ſupreme ſovereign, glorify God, by exerciſing all the endearing offices of love towards their fellow-angels. How different is the caſe with thoſe that love none but themſelves, ſeek only their own things, inſenſible to the wants of others, and ſeeking honour and power, not to promote the intereſt of religion, virtue, or of their country, but only for the ſake of their private honour and advantage? How unfit are ſuch for the ſociety of angels, and the bliſs of heaven, where all is harmony and happineſs, peace and joy, becauſe all there are in pure, diſintereſted love. The love of dominion remains with every one after death; but as in thoſe who are principled with the love of their neighbour, it is no other than a laudable deſire of preeminence for the ſake of good influence and uſefulneſs, they are advanced to offices of government in the heavens, as inſtruments under the Lord for heavenly uſes, ſo that it muſt be underſtood, that it is not they, but the Lord that governs in and by them. But as to ſuch as exerciſed dominion here, not with any view to the good of others, but ſolely from the love of ſelf, and by an arbitrary uſe of their power, they have their allotment in the infernal regions, where they are in the condition of the meaneſt ſlaves. I have ſeen ſome who had been ſuch imperious arbitrary potentates, in that very condition; and others of them confined there in very unclean and offenſive places.

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565. As to the love of the world; though it be highly dangerous and pernicious to the ſoul of man, yet it has not altogether the ſame degree of malignity with the forementioned love, as not ſtanding in the ſame direct oppoſition to all love of heavenly things. It ſhall ſuffice here to obſerve, that it conſiſts in the general, in an eager deſire after the riches of this world, and to acquire them by any means, however indirect; and alſo in ſuch a paſſionate fondneſs for them, as alienates the affections from all love of ſpiritual things, and from true love towards our neighbour, which is of ſpiritual extraction. This love of the world is multifarious in kind; thus it is the love of riches, as theſe may be the means to worldly honour and eminence of ſtation; or it is the love of dignity and eminence, as theſe may be the means ſubſervient to the acquiſition of riches; it is the love of riches, in order to a fuller gratification of the ſenſes, for oſtentation, and the pride of life; or it is the love of riches for their own ſake, and ſo the ſame with avarice. Theſe, with many others, are the ſnares and hinderances that the love of the world lays in our way to heaven: to guard us againſt the dangers and deluſions of which is that important caution given; "Love not the world, neither the things that "are in the world. If any man love the world, the love of "the Father is not in him," 1 John ii. 15.

What is meant by Hell Fire, and Gnaſhing of Teeth.

566. Hitherto very few have rightly underſtood what is meant in Scripture by hell fire, and the gnaſhing of teeth, as ſpoken of thoſe that are in hell, and that becauſe they have taken theſe expreſſions, not in their ſpiritual, but literal ſenſe only; and accordingly ſome have thereby underſtood material fire, ſome torment in general, ſome remorſe of conſcience, and others that it was only made uſe of to deter men from ſin by the conſideration of its penal conſequence; whilſt by gnaſhing of teeth, they have underſtood as meant ſuch an actual ſound, or a horror

a horror like that occaſioned by it; but theſe words, like the reſt of the Scriptures, have a more inward ſignification; for though the ſpiritual things contained therein muſt be expreſſed by ſuch as are natural, in accommodation to the natural underſtanding of man, yet to the mind that is capable of receiving it, they are to be interpreted according to their recondite and ſpiritual ſenſe; it ſhall therefore here be explained what is meant by fire and gnaſhing of teeth, as applied to the ſufferings of evil ſpirits in the other world.

567. There is a twofold origin of heat, the one from the ſun of heaven, which is the Lord, and the other from the ſun of this world; the heat from the former is ſpiritual, and in its eſſence is love (ſee above, n. 126 to 140); the heat from the latter is natural, and has not love for its eſſence, but ſerves as a receptacle to ſpiritual heat or love. That love in its eſſence is heat or fire, is indicated by the fervor it communicates, firſt to the mind, and then to the body of man, according to its degree and quality, in winter as well as ſummer; and alſo from the increaſing heat of the blood from its influence. That natural heat ſerves as a receptacle of the ſpiritual heat, or love, appears from the deſire in all animals towards the other ſex in the ſpring and ſummer ſeaſons; not that this orgaſm proceeds from natural heat, any farther than as this diſpoſes their bodies to receive the ſpiritual heat (the eſſence of which is love) from the ſpiritual world; for the ſpiritual world operates by influx on the natural, as cauſe on effect, but not ſo the natural on the ſpiritual; and therefore it is a great error to think that animal love is cauſed by the natural heat, for love is a property of life, and all life is ſpiritual; nay, the whole natural world exiſts and ſubſiſts by influx from the ſpiritual world. To this all the ſubjects of the vegetable kingdom owe their vegetation, virtues, and increaſe, whilſt the natural heat only does the office of opening and expanding their ſeeds and veſſels, and of diſpoſing them for the reception of the genial and fructifying influences of the ſpiritual world; thus joining in concurrent evidence to this truth, that there are two kinds of heat, the one ſpiritual, and the other natural, the former of which is from the ſun of heaven, and the latter from the ſun of this world; and that by

influx from the firſt, and the co-operation of both, are produced thoſe viſible effects which preſent themſelves to us in this natural world (280).

568. The ſpiritual heat in man is his vital heat; for, as was ſaid before, its eſſence is love. This is the heat which is ſignified by fire in the Word; love to the Lord and our neighbour by the heavenly fire; and the love of ſelf and the world by the fire of hell.

569. Both infernal and cœleſtial love originate from the ſame divine principle, but the former becomes infernal only from the will and diſpoſition of the recipient; for all influx from the ſpiritual world is according to the condition or ſtate of the ſubject receiving it, in like manner with the heat and light from the ſun of this world, which, operating in odoriferous plants and flowers, produces the moſt grateful and delicious ſcents; whilſt the ſame falling upon putrid carcaſes, and fœtid bodies, gives them to exhale the moſt offenſive ſtinks. Thus likewiſe the ſame light from the ſame ſun which ſtrikes the eye with pleaſing and refreſhing colours from ſome objects, cauſes others to reflect a ſad and mournful hue. The caſe is the ſame with reſpect to the heat and light proceeding from the heavenly ſun; for when theſe enter by influx into good ſubjects, as good ſpirits, good men, or angels, they advance their good properties to higher degrees of perfection, by augmenting the vigour and luſtre of them. On the other hand, when they fall upon the ungodly, they produce the contrary effect, for the evils within them reverberate, ſuffocate, or pervert the good influx, and ſo turn it to their own greater detriment. Thus the light of heaven, incident on the truths of good, increaſes underſtanding and wiſdom; but the ſame, when incident on the falſes of evil, is tranſmuted by the recipients into the moſt extravagant phantaſies and madneſs. Thus all things become in quality according to that of the receiver.

(280) That the ſpiritual world acts by influx on the natural world, n. 6053 to 6058, 6189—6598 to 6626. That this holds true with regard to the life of animals, n. 5850; as alſo with regard to the ſubjects of the vegetable kingdom, n. 3648. That this influx is a continual tendency of things ſubſervient to the wonderful ſyſtem of divine order in the world, n. 6211.

570. As

570. As the infernal fire conſiſts in the love of ſelf and the love of the world, ſo likewiſe in all the inordinate paſſions and evil concupiſcences which ſpring from thoſe loves, and conſequently in the gratification of them; for what a man loves he paſſionately deſires, and what he deſires he takes delight in. Now theſe are all the evils before mentioned, viz. contempt of others, enmity to thoſe that are not on his ſide, envy, hatred, and revenge, and in conſequence thereof, unmercifulneſs and cruelty; and with regard to things divine and ſacred, unbelief, contempt, deriſion, and blaſphemy, which after death become changed into indignation and hatred againſt them; ſee above, n. 562. And as theſe infernal paſſions naturally aim at the ruin and deſtruction of thoſe who are the objects of them, ſo where ſuch evil-minded perſons have it not in their power to effect this, they however give the fulleſt ſcope they can to their diabolical malevolence and hatred. Theſe are the things meant by fire in the Scriptures, as applied to evil men and evil ſpirits, as will appear from the following quotations: "Every one is "an hypocrite, and an evil-doer, and every mouth ſpeaketh "folly; for wickedneſs burneth as the fire: it ſhall devour the "briars and thorns, and it ſhall kindle in the thickets of the "foreſt, and they ſhall mount up like the lifting up of ſmoke: "and the people ſhall be as the fuel of fire," Iſa. ix. 17, 18, "19. The land ſhall become burning pitch; it ſhall not be "quenched night nor day; the ſmoke thereof ſhall go up for "ever," Iſa. xxxiv. 9, 10. "Behold, the day cometh that "ſhall burn as an oven; and all the proud, and all that do "wickedly, ſhall be as ſtubble, and the day that cometh ſhall "burn them up," Mal. iv. 1. "Babylon is fallen, and is "become the habitation of devils: and they cried when they "ſaw the ſmoke of her burning: and her ſmoke aſcended up "for ever and ever," Apoc. xviii. 2, 18. xix. 3. "And he "opened the bottomleſs pit, and there aroſe a ſmoke out of "the pit, as the ſmoke of a great furnace; and the ſun and "the air were darkened by reaſon of the ſmoke of the pit," "Apoc. ix. 2. And out of their mouths iſſued fire and ſmoke, "and brimſtone: by theſe three was the third part of men "killed," Apoc. ix. 17, 18. "If any man worſhip the beaſt

"and

" and his image, the ſame ſhall drink of the wine of the wrath " of God, and be tormented with fire and brimſtone," Apoc. xiv. 9, 10. " And the fourth angel poured out his vial upon " the ſun, and power was given unto him to ſcorch men with " fire; and men were ſcorched with great heat, and blaſphemed " the name of God," Apoc. xvi. 8, 9. " Every tree that " bringeth not forth good fruit, ſhall be hewn down and caſt " into the fire," Matt. iii. 10. " Where their worm dieth not, " and the fire is not quenched," Mark ix. 44. In theſe and many other places, by fire, is meant the inordinate and evil affections proceeding from the love of ſelf and of the world; and by ſmoke we are to underſtand the falſe proceeding from evil.

571. It has been ſhewed in the foregoing article, that by the fire of hell is meant all thoſe evil affections and propenſities which proceed from the love of ſelf and of the world, and with which all the inhabitants of the infernal regions are infected, ſo that when the gates of the hells are ſet open, there appears a column of fire mixed with ſmoke aſcending from the pit, as from a houſe on fire, more thick and dark from the hell where ſelf-love is predominant, and of a flame colour from that where the love of the world prevails; but when the hells are ſhut, no ſuch phænomenon of fire is ſeen, but in the room of it a denſe exhalation as of ſmoke, which affects the ſenſes as from a heat within, in ſome places reſembling that of a ſtove, in others the vapour of a hot bath; when this heat extends its influence to a man on earth, it excites in him inordinate appetites and deſires; it inſtigates the wicked to hatred and revenge, and ſometimes cauſes inſanity in ſick perſons; and this heat or fire is the prevailing element in ſuch as are under the dominion of the above mentioned loves, as having communication in ſpirit with thoſe hells whilſt here in the body. It muſt be obſerved in this place, that they who are actually in hell, have no ſenſation of fire or burning, as is commonly imagined, but only experience ſuch a kind of heat or fire as inflamed their irafcible and other evil paſſions in this world: that all about them appears in the form of fire, is from correſpondency, and that becauſe every love, according to its kind, correſponds to fire, and in the ſpiritual

ritual world all things have their repreſentations and viſible forms according to the laws of correſpondency.

572. It is to be noted here, that this infernal heat or fire is changed into intenſe cold on any influx of heat from heaven, and at ſuch times the infernals are ſeized with a convulſive ſhivering and rigour like perſons in an ague fit, and that becauſe of the contrariety between the elements of heaven and hell, inſomuch that the heat of the former, which is divine love, extinguiſhes the heat of the latter, which is the love of ſelf, theſe being oppoſite to each other. The duſky light that is from the fire of hell is likewiſe at ſuch times turned into darkneſs, and the infernal ſpirits are ſo overcome by the divine influx, as to fall into aſtoniſhment and extreme infatuation: but ſuch a viſitation ſeldom happens, except when the tumult and uproar in hell requires ſuch a diſcipline to reduce them to order and ſubjection.

573. As this fire of hell ſignifies every propenſity to evil flowing from the love of ſelf, ſo likewiſe it ſignifies its puniſhment in thoſe ſelf-tormenting paſſions of hatred, revenge, and cruelty towards thoſe who are the objects of them; for this kind of love is the root of all tyranny and arbitrary power, and the enemy of God and man; it quits not the ſoul even in death, but follows it to hell, and there becomes its confirmed infernal paſſion, for ever excluding divine light and love, and binding itſelf in chains of darkneſs, and the penal fire of its own evil.

574. It was ſaid before, that the evil ſpirits caſt themſelves into hell of their own accord; now how it comes to paſs that they ſhould voluntarily commit themſelves to a place of ſuch miſeries muſt be explained. From every particular hell exhales a ſphere of effluvia from the paſſions and qualities of the inhabitants therein, which ſtriking the ſenſes of thoſe who are of ſimilar affections, it excites in them the moſt grateful perceptions, as every one's pleaſure is according to the kind of his love. The ſpirit that is thus agreeably affected, preſently turns himſelf to the quarter from whence the ſphere aroſe, and wiſhes to be there, for as yet he is unacquainted with the miſeries it is replete with, nay, otherwiſe he would wiſh the ſame: for in the ſpiritual world no one can reſiſt the propenſities of his ruling

paſſion or love, for therein is his will, and theſe conſtitute his nature, and there every one goes by the bent of his nature. On the ſpirit's firſt arrival in hell, he is received with a ſhew of kindneſs, inſomuch that he now thinks that he is with his friends; but this laſts only a few hours; for after ſifting into his genius and particular turn of mind, they begin to moleſt and vex him different ways, and ſo go on to greater provocations, till they lead him to a deeper hell; for the more interior and deep the hell, the more malignant the ſpirits that dwell there; and here, after other exerciſes of diſcipline, they torment him, till they have entirely brought him under ſubjection to their will. But as there ariſe continual tumults and inſurrections where all hate one another, and every one ſtrives to be the greateſt; ſo they who were lately ſubdued to the will of others, become in turn confederates with ſome more potent infernal, to ſtrengthen his faction, and ſupport his pretenſions to ſuperiority. Thus the ſcene of diſorder and confuſion continually varies, whilſt all according to their power evilly intreat and tyrannize over others. Such are the miſeries and ſufferings which go by the name of hell fire.

575. By gnaſhing of teeth is ſignified the diſcordance and contradiction betwixt falſe and falſe [*pugna falſorum*] and the various diſputes and wranglings of ſuch as are in error from the ground of falſe (*) joined with contempt of others, enmity, mockery, railings, and bitter ſtrife, whilſt every one fights for falſity [*pro ſuo falſo*] and calls it truth. Theſe wrathful contentions, as heard by thoſe that are not within thoſe hells, ſound like the gnaſhings of teeth, and are changed into ſuch when truths from heaven are manifeſted there. In theſe hells are all

(*) Error is to be diſtinguiſhed from *falſe*, where it proceeds from miſtake, defect of underſtanding, influence of education, or deference to the judgment of thoſe whom we deem to be wiſer than ourſelves. In theſe and ſuch like caſes it is innocent error, or matter of infirmity, and demands all candid allowances, as ſuch perſons, through ſimplicity, ſincerity, and an earneſt deſire of finding the truth, may be in the principle, though without the knowledge of it: but it is far otherwiſe where error in the judgment proceeds from evil in the will, as from attachment to vice, any falſe intereſt, or the love of ſelf, &c. Here the judgment is infected and determined by the will, and makes part of it, and ſuch error has in it the nature of *falſe*, and is properly what our author calls *falſum ex malo*. Tr.

thoſe who ſet up nature for God; and in ſtill deeper hells ſuch as had confirmed themſelves by ſtudied arguments in this atheiſtical perſuaſion. All of this claſs, as being unreceptive of light from heaven, and conſequently having no perception of truth within them, are merely ſenſual and corporeal, believing nothing but what they can ſee with their eyes, or touch with their hands; whence it is, that all the fallacies of the ſenſes paſs with them for real truths, and all that is ſpiritual for fallacy; which is the cauſe of all their diſputes and vain janglings having a reſemblance to the gnaſhings of teeth in the ſpiritual world, where all falſes have that ſound. Now teeth correſpond to the extremities in nature, and to the loweſt things in man, ſuch as thoſe which are ſenſual and corporeal. As to gnaſhing of teeth in hell, ſee Matt. viii. 12. xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28.

Of the Malignity and wicked Devices of the infernal Spirits.

576. Every one that is given to introverſion, when he reflects upon the operations of his own mind, may form an idea of the ſuperiority of ſpirits over man as to the intellectual powers, as knowing, that he himſelf can conceive, reaſon upon, and form a judgment of more things in a minute, than he can expreſs or commit to writing in half an hour; learning hereby, how far a man under the exerciſe of his intellectual or ſpiritual faculties excels himſelf at another time, and conſequently how much more he ſhall excel when he comes to be a pure ſpirit diveſted of his earthly body; for it is the ſpirit alone that thinks in him, whilſt the body is no more than the inſtrument whereby he expreſſes his thoughts: and hence it is, that the angels poſſeſs unſpeakably greater underſtanding and wiſdom than when they were joined to this material world by their corporeal vehicles, in connexion with which the mind is for the moſt part ſuſceptible only of general and obſcure notices of things, and unable to diſcern innumerable others pertaining to ſpiritual know-

knowledge; not to mention the many hinderances in the way to it from worldly cares and connexions: but when man is freed from these defects and impediments by a translation to the angelical state (for every angel once lived here as man, and in the same low degrees of knowledge) he no longer sees as through a glass darkly, but a new intellectual world opens to his view, and he has clear perceptions of things unconceivable by the mind of the natural man.

577. In the same degree that the angels excel in understanding and wisdom, the infernal spirits increase in serpentine craft and deceit; for after this life every spirit enters into the whole of its good or evil, and thinks, wills, and acts therefrom without disguise; whereas in this life the evil of a man's spirit was curbed by legal restraints, regards to character, interest, and other human considerations, nay, sometimes so artfully concealed under an outside shew of justice, sincerity, and the form of godliness, that he did not know himself, nor discover the latent evils in his heart and nature, which manifest themselves to his astonishment when he arrives in the world of spirits. The number and different kinds of evil that there appear in their several hideous forms, are not to be described in any human language, and this I can testify, as having been witness thereto several times; for the Lord has granted me the privilege to be in [as one of] the spiritual world as to my spirit, whilst in this natural world as to my body: and this I can affirm, that so great is the malice of evil spirits against man, that except the Lord did take him under his protection by the ministry of angels (for both attend him here, see n. 292, 293), it would be impossible for him to deliver himself from the power of hell. But man withdraws himself from this protection by denying his divinity, and renouncing a life of faith and charity, for so he turns away from the Lord to the evil spirits, and enters into fellowship with the powers of darkness; yet even so (when lost to all sense of conscience) the Lord makes use of external restraints and fears, in order to deter him from the commission of outward evils; but then these means are unavailable to introduce him into the spiritual life, seeing this can only be effected by a real conversion of his mind, will, and affections.

578. The

578. The worſt of ſpirits are thoſe, who in this life were immerſed in the principle of ſelf-love, and at the ſame time actuated by a ſerpentine ſubtlety; for all deceit and craft enter deep into the thoughts and intentions, and ſo poiſon the very root of life in man, as to deſtroy every ſeed of ſpiritual good therein. Moſt of theſe are in the hells behind, and are called genii; their pleaſure is to make themſelves inconſpicuous, fluttering about like bats by night, that they may do their works of darkneſs in ſecret: theſe ſuffer more than any other of the evil ſpirits. Such as were in the like principle of ſelf-love, but not actuated by the like ſubtlety and deceit, are alſo in the hells behind, but not of like depth. And as to thoſe who were poſſeſſed by the evils proceeding from the love of the world, but not ſo deep in the love of ſelf, nor alike addicted to hatred and revenge, deceit and ſubtlety, they are called evil ſpirits, and their hells are milder, as they ſuffer leſs from their leſſer degrees of malignity.

579. It has been given me to know experimentally the particular kind of malicious wickedneſs in thoſe ſpirits which are called genii. Now theſe do not practiſe their diabolical ſubtlety on the thoughts, but on the affections, which they ſcent by a peculiar ſagacity, like as dogs do their game; and when they have made the diſcovery, they make it their buſineſs to turn and wind the good affections of any one, all they can, to their contraries, and this by drawing them off to other objects by allurements ſuited to their particular inclinations and complexions; and this they manage with ſuch art and cunning, that the party is not aware of the deceit, as they hinder him by various crafty devices from attending to and making reflexions upon the matter. Their ſituation, when with man, is under the occiput, or hinder part of the head. Theſe, when living in this world, were ſuch as cunningly applied to the ruling paſſions of men, and by artfully inſinuating themſelves into their affections captivated their minds, in order to lead them more eaſily into the traps and ſnares they laid for them: but all, of whoſe reformation and regeneration there are the leaſt hopes, are carefully preſerved by the goodneſs of the Lord from theſe inſidious ſpirits, whoſe power and ſubtlety are otherwiſe ſufficient to remove the barriers

of conſcience, and to awaken and put in motion all the hereditary evils in man's nature; and therefore they are not permitted to infeſt ſuch perſons. Such are the companions, and ſuch the manſions to which all crafty and malicious deceivers are conſigned after death: when viewed in the other world in their proper form and character, they appear in the ſhape of vipers.

580. The malignity of the infernal ſpirits manifeſts itſelf in ſo many wicked arts and devices (unknown in this world) that to enumerate them would fill a volume, and to deſcribe them many volumes. One kind of them reſpects the abuſe and perverting of correſpondences: another, in diſturbing the divine order in its loweſt claſſes: a third, is by the influxive communication of evil thoughts and affections, and this by falſe converſions, inſpections, and emiſſary ſpirits: a fourth, by operations on the mind by phantaſies: a fifth, by falſe appearances of themſelves, where in reality they are not: and ſixthly, by counterfeiting other characters, by evil perſuaſions and lies. By theſe and various other deceitful arts they vex and torment one another in their miſerable ſocieties: but as all theſe wicked arts, except the laſt mentioned, are unknown in our world, I forbear to deſcribe them, not only becauſe they would not be underſtood, but alſo becauſe they are not fit to be mentioned.

581. This ſeverity of ſufferings and tormenting diſcipline is permitted by the Lord, to keep within certain bounds the flagrant evils of the infernal ſpirits, by their mutual oppoſition, as they are ſubject to no other reſtraint than the fear of ſuffering for them, without which, hell would be tenfold itſelf in uproar, rage, and madneſs; a picture of which we may form to ourſelves by the idea of an earthly kingdom without coercive laws with penal ſanctions (*).

Of

(*) This obſervation of our author may ſuggeſt to us a good additional argument in vindication of the Divine Providence in permitting the calamities of tumults, inſurrections, and wars, in the preſent degenerate ſtate of mankind; for though theſe are confeſſedly great evils, yet they ſerve as means preventive of greater, by operating on the fears and paſſions of men various ways: thus, by reſtraining the oppreſſions, tyranny, and cruelty of wicked rulers on the one hand, and by experience of the evils and miſeries thereof curbing the licentiouſneſs of the

Of the Appearance, Situation, and Plurality of the Hells.

582. In the ſpiritual world, where ſpirits and angels have their abodes, there are the ſame appearances of things as in this our natural world, as of plains, mountains, hills, rocks, vallies, waters, &c. but all from a ſpiritual origin, and therefore only viſible to thoſe ſpiritual beings, and not to man whilſt in this natural ſtate, unleſs it be given him to be converſant in the ſpiritual world as a ſpirit: nor can an angel or ſpirit behold the material things of this world, except he be joined to man in like manner; for as the ſight of the former is adapted only to natural light, ſo is the ſight of the latter to ſpiritual light, though the eyes of both are to appearance the very ſame. This will hardly be received by the natural man, much leſs by the ſenſualiſt, who, being governed in all things by his bodily ſenſes, can form no conception of reality and ſubſtance, as pertaining to any thing beyond material nature; but notwithſtanding this, the reſemblance between the ſpiritual and natural world is ſuch, that man for ſome time after his departure hence, knows not but that he is ſtill in the latter, inſomuch that his death may very properly be termed a tranſlation from one world to another like it; and that there is ſuch ſimilitude betwixt them has been ſhewed before in the chapter *Concerning Repreſentatives and Appearances in Heaven*, n. 170 to 176.

583. The heavens there appear above; the world of ſpirits beneath; and the hells are under both. The heavens are not ſeen by the ſpirits that are in the world of ſpirits, except when their interior ſight is opened; at other times they appear only as through a miſt, or as light clouds, and that becauſe the angels of heaven are in a more interior ſtate of underſtanding and wiſdom, and accordingly above the ſight of thoſe that are in the

the multitude on the other, which is only awed by fear of ſufferings from venting their malignity every man on his neighbour, and from turning all things into chaos and confuſion. Tr.

world.

world of ſpirits: but the ſpirits, who are in the plains and valleys, ſee each other, except when they are internally ſeparated by intromiſſion into their interior ſtates; for at ſuch times the evil ſpirits do not ſee the good, but the good ſpirits ſee the evil ones, but turn away their faces from them, and ſo become inviſible to the others. As to the hells, they are not ſeen in this world, as being ſhut, but only the entrances into them, called their gates, when they are opened for the admiſſion of thoſe that are conſigned to them. Theſe gates are viſible in the world of ſpirits, but not in heaven.

584. There are hells every where under the mountains, hills and rocks; and the holes or gates leading into them, appear as ſo many clefts or fiſſures in rocks, ſome of larger, and ſome of narrower extent, and they all appear dark and diſmal, though the ſpirits within have a kind of light like that from burning coals, to which their ſight is accommodated; and that becauſe in this world, being in darkneſs as to divine truths through unbelief, they had no other light than what proceeded from vain reaſonings and error, and therefore they can ſee nothing in the light of heaven, when they quit their gloomy manſions; ſuch oppoſites are the light of faith, and the darkneſs of unbelief.

585. The openings or gates leading to the hells, which are underneath the plains and valleys, have different aſpects; ſome reſemble thoſe which are underneath the mountains, hills and rocks; ſome of them look like dens and caves; ſome like wide mouths and gulfs, and others like lakes and pools of water. They are only open when evil ſpirits come thither from the world of ſpirits, to be paſſed into their reſpective hells, at which times are ſeen to iſſue from them fire, and flame with or without ſmoke, as alſo thick clouds of fuliginous vapour; though it is ſaid, that they do not appear as ſuch to the infernal ſpirits, as being then in their own proper atmoſphere, and the elements that are congruous to their nature; for they correſpond to the evils and falſes thereof: for example, ſuch fire to hatred and revenge; ſmoke and ſoot to the falſes belonging thereto; flame to the evils of ſelf-love; and black clouds and vapour to the falſes thereof.

586. I was

586. I was allowed to look into the hells, and take a view of their inside; for the power of such inspection is, by divine permission, granted at times to the angels and spirits above them, even when they are not open: such an inside view of them I had. Some of the hells appeared like caverns in rocks, first proceeding far horizontally, and then descending either perpendicularly, or by windings, to a great depth. Some resembled the dens of wild beasts in the woods; others the subterraneous works in mines, with different chambers and descents to still lower floors. Most of them are of three degrees of descent, the uppermost dark, as corresponding to the falses of evil; the lowest of a fiery appearance, as corresponding to the evils themselves. In the lowest hells are those who acted immediately from the root or principle of evil; but in such as are less deep, those who acted from evil errors, or the falses of evil. In some hells appear, as it were, ruins of houses and towns after some dreadful conflagration, in which the infernal spirits skulk; and in the milder hells are seen a kind of rude cottages, and in some places contiguous in the form of a city or large town, with streets and lanes, inhabited by infernal spirits that live together in strife, hatred, quarrellings, and fightings even to blood, whilst in the streets and publick ways are committed thefts and robberies; and in some of the hells are places like publick stews shocking to behold, as full of uncleanness and filth of all kinds. There are also gloomy woods, in which the infernal spirits wander about like wild beasts, and also subterraneous caves, into which such as are pursued by others fly for refuge. Moreover, there are barren and sandy deserts, ragged rocks with caverns, and scattered cottages; and to these desert places are consigned such in particular as had passed through severe sufferings in the other hells, and had been foremost among those who deceive others by crafty devices and wicked stratagems. This is the last state of their appointment.

587. The exact particular situation of the hells is not known even to the angels, but to the Lord only, though their general distinctions are known from the quarters respectively where they lie; these distinctions being the same as in the heavens,

where they are regulated according to the kinds and degrees of heavenly love, beginning with the Lord as the ſun of heaven, which is called the eaſt; and as the hells are in all things oppoſite to the heavens, ſo the principal or regulating quarter there is the weſt (ſee the chapter *Concerning the Four Quarters of Heaven*, n. 141 to 153). Hence it is, that the weſtern hells are the worſt and moſt horrible of all, and that in proportion to their greater degrees of diſtance from the eaſt. To theſe are appointed ſuch as in this world were ſo ſwallowed up in the love of ſelf, as to hold in contempt and bitter hatred all that were not of their party and in their intereſt, or refuſed to honour them: and in the remoteſt of thoſe regions are thoſe in particular of the Romiſh religion, who had arrogated to themſelves divine worſhip, burning with rage and revenge againſt all that denied their power and heavenly juriſdiction over the ſouls of men; and as they ſtill retain the ſame proud vindictive ſpirit, ſo to ſhew their rage and cruelty is their greateſt pleaſure; but this turns to their greater miſery in the other world, for all of their claſs being actuated by the ſame infernal paſſion of domineering, they exerciſe their fury and malice upon one another: but more of this in a ſmall work *Concerning the Laſt Judgment, and the Deſtruction of Babylon*. As to the particular circumſtances relative to the hells, it can only be ſaid, that the worſt of them are to the northward; that they abate in degree of malignity towards the ſouth, and ſtill more towards the eaſt. Towards the laſt alſo are many who were high-minded and atheiſtical, but not of like ſavage cruelty and infernal ſubtlety as thoſe nearer to the weſt. At this time there are no infernal ſocieties in full eaſt, they having been tranſlated nearer to the weſtern regions; but the hells in the north and ſouth are very many, and inhabited by ſuch as were immerſed in the love of the world, and the various evils derived from that ſource, as enmity, hoſtilities, extortion, wrong and robbery, artifice, avarice and uncharitableneſs, increaſing or decreaſing in degrees of malignity, as was ſaid before, according to their greater or leſſer degrees of diſtance from the eaſt. Behind the hells in the weſtern and northern diviſions are the gloomy woods and deſerts

before

before mentioned. Thus much concerning the ſituation of the hells.

588. With regard to plurality of hells, it is here to be noted, that they equal in number the angelical ſocieties in the heavens; for there is a ſociety of infernals anſwering to every ſociety of angels, according to the nature of oppoſites. That the heavenly ſocieties are innumerable, and all diſtinct, according to the different kinds and degrees of their goods of divine love, charity and faith, ſee under the article, *Concerning the Societies of which the Heavens conſiſt*, n. 41 to 50: as alſo in that, *Concerning the Immenſity of Heaven*, n. 415 to 420. In like manner the infernal ſocieties are diſtinct, according to their reſpective evils oppoſite to the goods before mentioned. Every evil, as well as every good, is a genus or general, which contains in it innumerable ſpecies or particulars; however, this may not appear to thoſe who form to themſelves only one ſimple idea of every evil; as for example, of contempt, hatred, enmity, revenge, deceit, and the like; whereas every one of theſe contains ſo many ſpecifick differences, and under them as many particular ſubdiviſions as would more than fill a volume to enumerate them all. According to theſe manifold diſtinctions in evil, and their nearer or more remote diſtances from one another, are the ſeveral hells divided and regulated with the utmoſt exactneſs and congruity. There are alſo hells under hells, communicating with one another, ſome by paſſages, and ſome by exhalations, according to the agreement or affinity betwixt evil and evil. That the hells are ſo many and various appears from its being given me to know, that under every mountain, hill, rock, plain and valley, there were particular hells of different extent in length, breadth, and depth. In a word, both heaven and the world of ſpirits may be conſidered as convexities, under which are arrangements of thoſe infernal manſions. So much concerning the plurality of hells.

Of the Equilibrium betwixt Heaven and Hell.

589. An equilibrium is neceſſary to the exiſtence and ſubſiſtence of all things, and conſiſts in the equality of action and reaction between two oppoſite powers, producing reſt or equilibrium; and this according to an eſtabliſhed law throughout the natural world, obſerved in the very atmoſpheres, in which the lower and denſer air reacts on the ſuperincumbent columns; nay, even betwixt heat and cold, light and darkneſs, dry and moiſt; and the middle point is the temperature or equilibrium. The ſame law obtains throughout the three great kingdoms of this world, the mineral, vegetable, and animal; wherein all things proceed and are regulated according to action and reaction, or actives and paſſives, producing or reſtoring an equilibrium in nature. In the phyſical world, the agent and reagent are called Power and Conatus; and in the ſpiritual world, life and will, as being living power and conatus; and here the equilibrium is called liberty. Thus there exiſts a ſpiritual equilibrium or liberty betwixt good and evil, by the action of one, and the reaction of the other; for example, in good men this equilibrium is effected by the action of the good principle, and the reaction of the evil principle; but in bad men, evil is the agent, and good is but the reagent. That there is a ſpiritual equilibrium betwixt good and evil, is becauſe every thing appertaining to the vital principle in man has relation to good or evil, and the will is the receptacle of both. There is likewiſe an equilibrium betwixt true and falſe; but this depends on the equilibrium betwixt good and evil, according to their kinds reſpectively. The equilibrium betwixt truth and falſe, is ſimilar to that which is betwixt light and darkneſs [*umbram*] which operate, according to the heat and cold therein, on the ſubjects of the vegetable kingdom; for that light and darkneſs have no ſuch operation in themſelves alone, but only through the heat in them, may appear from the ſimilarity that is betwixt the light

light and darkneſs in winter and in ſpring. The compariſon of truth and falſe with light and darkneſs is from correſpondency, for truth correſponds to light, and falſe to darkneſs, and heat to the good of love. Spiritual light alſo is the ſame with truth, and ſpiritual darkneſs is the ſame with falſe, concerning which, ſee the chapter, *On the Light and Heat in Heaven*, n. 126 to 140.

590. There is a perpetual equilibrium betwixt heaven and hell; from the latter continually exhales and aſcends a conatus of doing evil; and from the former continually emanes and deſcends a conatus [tendency to or will] (*) of doing good. In this equilibrium is the world of ſpirits, which is ſituated in the midſt betwixt heaven and hell (ſee above, n. 421 to 431); and this may appear from hence, that every man immediately after death enters into the world of ſpirits, and there continues in the ſame ſtate in which he died; is examined and proved thereby, as a touchſtone of his principles; and remains under the ſame free will, which all indicate an equilibrium; for ſuch a ſpiritual equilibrium there is in every man and ſpirit, as obſerved before. The particular kind and tendency of this liberty or free will, is well known by the angels in heaven by the communication of thoughts and affections; and it appears viſibly to the angelical ſpirits (*), by the paths and ways which they chuſe to walk in, as the good ſpirits take thoſe which lead to heaven, and the evil ſpirits thoſe which lead to hell; for ſuch ways and walks have actually a viſible appearance in that world; and this is the reaſon, that the word *way* or *ways* in Scripture ſignifies thoſe truths which lead to good, and in an oppoſite ſenſe, thoſe falſes which lead to evil; and hence alſo it is, that to go, walk, or journey, ſignify the progreſſions of life in the ſame Sacred Writings (281). It has oftentimes been given me to ſee ſuch ways or

(*) It will not appear ſtrange, that in the ſpiritual worlds the ſpiritual mental powers, ſuch as willing, deſiring, &c. ſhould have their extrinſick operations and effects at great diſtances, when we reflect on the like diſtant operations and effects of bodies upon one another in this material world, in their different properties of attraction, repulſion, gravitation, &c. Tr.

(*) By angelical ſpirits is here meant ſuch ſpirits as are yet in the intermediate world of ſpirits, in their ſtate of final preparation for heaven. Tr.

(281) That to journey, in Scripture ſignifies progreſs in life, as does likewiſe to

or roads, and the ſpirits walking and paſſing therein, as they were led to chuſe one or the other by the particular bent of their minds and affections.

591. That evil continually exhales and aſcends from hell, and that good continually flows and deſcends from heaven, is becauſe every one is ſurrounded by a ſpiritual ſphere flowing or tranſpiring from his vital affections and thoughts (282), and conſequently the ſame from every ſociety cœleſtial or infernal, and collectively from the whole heaven and the whole hell. This univerſal efflux of good from heaven originates in the Lord, and paſſes through the angels without any mixture of their propriety [*proprium*] or ſelf-hood; for this is ſuppreſſed in them by the Lord, who grants them to live in his own divine property; whereas the infernal ſpirits are in their own property of ſelfiſh nature, or what only belongs to themſelves [*proprium*] which, as unbleſſed with divine communications from the ſole fountain of all good, is only evil in every one continually (283). This may ſuffice to ſhew, that the equilibrium both of the angels and devils differs from that in the middle world of ſpirits; the equilibrium of the former being according to their free will in the principle of good from a life and love of good, and hatred to evil in this world; but the equilibrium of the latter, according to their free will in evil from a life and love of evil, and a hatred to good in this world.

go, n. 3335, 4375, 4554—8417, 8420, 8557. That to walk with the Lord ſignifies to lead a ſpiritual life, or to live to him, n. 10567. That to walk ſignifies to live, n. 519, 1794, 8417, 8420.

(282) That a ſpiritual ſphere, which is the ſphere of life, proceeds from every man, ſpirit, and angel, and forms a kind of atmoſphere around them, n. 4464, 5179, 7454, 8630. That this flows from their inmoſt affections and thoughts, n. 2489, 4464, 6206. That the quality of ſpirits is known at a diſtance by their ſpheres, n. 1048, 1053, 1316, 1504. That the ſpheres of evil ſpirits are oppoſite to thoſe from good ſpirits, n. 1695, 10187, 10312. That theſe ſpheres extend far to the heavenly ſocieties, according to their quality and degree of good, n. 6598 to 6613, 8063, 8794, 8797. And likewiſe to the infernal ſocieties, according to their quality and degree of evil, n. 8794, 8797.

(283) That the property or nature of man is altogether evil, n. 210, 215, 731, 874—10283, 10284, 10286, 10731. That the ſelfiſh property in man is hell within him, n. 694, 8480.

592. Except

592. Except the Lord kept the government of the heavens and hells in his own hands, there would be an end of equilibrium, and conſequently both of heaven and hell; for all things in the natural and ſpiritual worlds ſubſiſt thereby, and the balance once deſtroyed, all things would neceſſarily run into diſorder and confuſion. Such would be the caſe in the ſpiritual world, unleſs the power of evil were reſtrained by the reaction of the good principle, and ſo hindered from acquiring the ſuperiority. Unleſs this were effected by the ſole government of the Lord, there would be an end of heaven and hell, and of the whole human race: the words, *ſole government of the Lord*, muſt here be repeated, as He alone is ſufficient for this work; for every thing belonging to the creature as his proper own or ſelf, whether it be angel, ſpirit, or man, is nothing but evil, and therefore abſolutely incapable of making any reſiſtance to the efflux and powers of hell, as being more on their ſide; ſo that the whole of ſalvation in every creature is ſolely owing to the government and grace of the Lord: nor can it be ſuppoſed, that leſs than his omnipotent arm can be ſufficient to keep within bounds the hoſtile fury and malice of all the hells, which join in one common confederacy againſt heaven, and all that are therein.

593. The equilibrium between the heavens and the hells is determined by the number of thoſe that enter therein, which amounts to ſeveral thouſands every day; and to adjuſt a matter of ſuch univerſal importance can only belong to that omnipreſent Lord, who weighs all things in the balance of infinite wiſdom; for wiſe as the angels are, they ſee comparatively but a little way, nor know all things that paſs within the circle of their own ſocieties.

594. Something has been offered before on the government of the heavens and the hells with relation to the ſubſerviency of all therein to the preſervation of equilibrium; as that all the ſocieties in both are diſpoſed and regulated according to their general and ſpecifick diſtinctions in good and evil; and that under every cœleſtial there is an infernal ſociety anſwering thereto as its oppoſite, from which oppoſite correſpondence reſults the equilibrium, whereby the evil is reſtrained from overpowering

powering the good, and a proviſion made by the divine wiſdom to check every tendency to ſuperiority in the former over the latter: and this is effected by various means; as by a ſtronger operation of the divine preſence; or by a ſtricter confederacy in good among particular angelical ſocieties. There are alſo other means made uſe of, in order to this end, by various regulations as to the hells; thus, by dividing particular ſocieties therein, and by ejecting a certain number into the deſerts before mentioned; by the tranſlation of ſome infernals from one hell to another, and divers other adminiſtrations of government both in the heavens above, and in the hells beneath. By ſo many ways does the Lord provide for the preſervation of that equilibrium between good and evil, on which the ſalvation and happineſs of men and angels ſo much depend.

595. The hells are continually plotting againſt heaven, and exerting their hoſtile malice for its deſtruction; though impotent and vain are all their endeavours againſt thoſe who are under the defence of the Lord omnipotent. I have often ſeen their enmity and hatred to all things divine and ſacred repreſented by the form of a ſphere aſcending from the infernal regions, as if to inſult and aſſault heaven; whereas the heavens, on the contrary, make no aſſault on the hells, the divine ſphere proceeding from the Lord being an efflux of love for the ſalvation of all; but as thoſe miſerable ſpirits, through the evil they are in and chuſe, render themſelves incapable of ſuch ſalvation, therefore this emanation of the divine goodneſs can effect nothing more in their behalf, than to reſtrain, as far as poſſible, their vindictive malice from wreaking itſelf with unbridled fury and madneſs on one another; and to this end He is graciouſly pleaſed to employ various means; ſo merciful is the Lord even towards the impenitent and incorrigible.

596. The heavens, in the general, are diſtinguiſhed into two kingdoms; the one of which is called the cœleſtial, the other the ſpiritual kingdom; of which ſee above, n. 20 to 28. The hells likewiſe are diſtinguiſhed into two kingdoms; the one of which is oppoſite to the cœleſtial, the other to the ſpiritual. That which is oppoſite to the cœleſtial is in the weſt, and they who belong to it are called genii; and that which is oppoſite

oppoſite to the ſpiritual kingdom is in the north and ſouth, and they who belong to it are called evil ſpirits. All in the cœleſtial kingdom excel in love to the Lord, and all that are in the hells oppoſite to that kingdom, are under the prevailing power of ſelf-love; all that belong to the ſpiritual kingdom are diſtinguiſhed in excellence by love to their neighbour, and all that are in the hells oppoſite to this kingdom are ſlaves to the love of the world; ſo that love to the Lord and the love of ſelf are in the ſame diametrical oppoſition to each other, as the love of our neighbour and the love of the world. Effectual proviſion is made by the Lord, that no power of evil from the hells, that are in oppoſition to the cœleſtial kingdom, may reach the ſubjects of the ſpiritual kingdom, as the conſequence in that caſe would be the ſubverſion of the latter, for the reaſon given in n. 578, 579. Thus does the Lord keep the balance betwixt good and evil in his own hand for the preſervation of his kingdoms.

That the Liberty or Free Will of Man, is from the Equilibrium that ſubſiſts between Heaven and Hell.

597. In the foregoing chapter we have treated of that equilibrium which ſubſiſts betwixt heaven and hell, and ſhewed, that it is no other than an equilibrium betwixt the good that proceeds from the former, and the evil that proceeds from the latter, and ſo conſtituting the eſſence of human liberty: and as good and evil, truth and falſe, are of a ſpiritual nature, ſo alſo is that equilibrium in which conſiſts the power of thinking and willing the one or the other, and the liberty of chuſing or refuſing accordingly. This liberty or freedom of the will originates in the divine nature, but is given to every man by the Lord for a property of his life, nor does He ever take it back again. This good gift to man is to the end that he may be regenerated and ſaved, for without free will there is no ſalvation for him; but that he actually poſſeſſes it, he may know from the operations of his own mind, and what paſſes inwardly in

his ſpirit, he being able to think and chuſe either good or evil, whatever reſtraints he may be under from uttering or acting the latter in reſpect to laws divine or human. Now this inward experience evinces beyond a thouſand arguments, that liberty belongs to man, as his ſpirit is his proper ſelf, and it is that which freely thinks, wills, and chuſes; conſequently, liberty is to be eſtimated according to the inner man, and not from what he may be outwardly through fear, human reſpects, or other external reſtraints.

598. That man would not be capable of being reformed or regenerated without free will, is becauſe he is by the original conſtitution of his nature born to evils of every kind, which muſt be removed in order to his ſalvation; and that can only be by his knowing, owning, renouncing, and abhorring them. To this end, he muſt be inſtructed in the nature of good; for it is by good only that he can ſee the evil, but by evil he cannot ſee the good: accordingly, he muſt be early educated in the knowledge of ſpiritual truths by teaching, by reading the Scriptures, and by the preaching of the Word, that ſo he may attain to a right underſtanding of what is good; as he is likewiſe to cultivate his mind with the knowledge of moral and civil truths from his intercourſe with ſociety in the different relations of life; all which imply the uſe and exerciſe of freedom. Another thing to be conſidered is, that nothing becomes appropriated to man, or can be called his own, that is not received into the affectionate part; other things he may apprehend or form an ideal knowledge of, but what enters not his will or love, which is the ſame thing (for what a man wills he loves) that makes no part of him, nor abides with him. Now man being naturally prone to evil, he could not receive its contrary, the good, into his will or love, ſo as to become appropriated to him, unleſs he were endowed with liberty or freedom of will, ſeeing that the good is oppoſite to the evil of his nature.

599. That man may be poſſeſſed of liberty or free will, in order to be capable of regeneration, therefore he can have communication in ſpirit with heaven, or with hell; for evil ſpirits from the one, and angels from the other, are preſent with him; by the former he poſſeſſes his own evil; by the latter he is in the principle of good from the Lord; and herein ſtands his equili-

equilibrium or liberty. That every man has both angels and evil ſpirits attending him in this world, ſee the chapter *Concerning the Conjunction of Heaven with the Human Race*, n. 291 to 302.

600. Not that this conjunction of man with heaven or hell is an immediate conjunction, but mediate only, and that through the ſpirits that belong to the world of ſpirits; for theſe are the ſpirits that attend on man, and not any immediately from heaven or hell (*). By the evil ſpirits belonging to the world of ſpirits man joins himſelf to hell; and by the good ſpirits of the ſame world he has communication with heaven; for the world of ſpirits is intermediate between heaven and hell, and conſtitutes the true equilibrium; for theſe two particulars, ſee above, n. 421 to 431, and n. 589 to 596. Thus much for the origin of human liberty.

601. Let it be obſerved, as touching thoſe ſpirits that are appointed to be man's aſſociates here, that a whole ſociety may hold communication with another ſociety, and alſo with any individual whereſoever, by means of an emiſſary ſpirit, which ſpirit is called, *The Subject of many* [*Subjectum plurium*]. The cauſe is ſimilar with reſpect to man's communication [*conjunctio*] with the ſocieties in heaven and in hell by the intervention of his aſſociate ſpirits from the world of ſpirits.

602. As to that common impreſſion of belief concerning a future life on the human mind, which ſome call innate, or natural, though in reality it be from cœleſtial influx, the following memorable particular ſhall here be related. Certain ſpirits, which in their life-time here had been of that ſimple plebeian claſs which live in all good faith, were reinſtated in the ſame low degree of underſtanding and thinking that they

(*) This is entirely conſiſtent with what was affirmed by the author in the foregoing number, as the good ſpirits belonging to the world of ſpirits, being in their final preparation for the angelical ſtate, are called angelical ſpirits; and as they have immediate communication with the heavenly angels, ſo has man, through them, a mediate communication with the ſame. On the other hand, the bad ſpirits belonging to the world of ſpirits, being in their final preparation for hell, are called infernal ſpirits, and have immediate communication with devils; and wicked men, through them, a mediate communication with the ſame. Thus all communications between man, and the higheſt and loweſt in heaven and hell, are conducted through mediums adapted to his nature and ſtates reſpectively. Tr.

poſſeſſed

poſſeſſed in this world (as may be the caſe of every one, by the divine permiſſion, to anſwer certain ends). On this change they diſcovered what ideas they had here concerning the ſtate of man after death, and related as follows; viz. that they were aſked on a time by ſome learned men when in this world, what they thought of their ſouls after death? To which they anſwered, that they did not know what the ſoul was. They then aſked them, what their belief was concerning their ſtate after death? To which they replied, that they believed they ſhould be living ſpirits. They aſked them, what their faith was, as to ſpirits? They ſaid, that a ſpirit was a man. They aſked them, how they knew that? They anſwered, after their ſimplicity, that they knew it, becauſe it was ſo. On which theſe learned queriſts ſtood aſtoniſhed, to find ſuch ſimple illiterate people poſſeſſed of a ſtronger faith than what they had themſelves; manifeſting hereby, that in all who are in communion with heaven there is a principle of faith, as touching the immortality of the ſoul by a divine influx from the Lord, through the medium of thoſe ſpirits which belong to the world of ſpirits, but not received by ſuch as, through a vain philoſophy and ſcience falſely ſo called, poiſon their minds with corrupt doctrines concerning the ſoul, as that it is nothing elſe than mere thought, or a certain animated ſomething proceeding from matter; and then go to find out the particular place of its reſidence in the body; whereas the immortal ſpirit is the man himſelf that animates his body, and uſes it only as its inſtrument or ſervant to perform the functions of life in this natural world, according to his different ſtates and relations therein, on his pilgrimage to and preparation for a better country, even a heavenly one.

603. What has been delivered in this work concerning heaven, the world of ſpirits, and hell, will appear obſcure to thoſe who have no reliſh for ſpiritual truths, but clear to ſuch as take delight therein, more eſpecially to all who are in the love of Truth for its own ſake. What we love, we readily receive and underſtand; and where Truth is the object of our affections, it recommends itſelf to the mind by the evidence it brings with it; for Truth is Light.

FINIS.